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DAY OF WRATH.

BY HARRIET BINNEY STEELE.

[Translated from the original of the grand old medieval hymn, "Die Wra."]

The day of wrath— that awful day,
When heaven and earth shall pass away,
As seers and holy prophets say!

How great the trembling then shall be,
When the great Judge our eyes shall see,
So strictly searching them and me!

O wondrous blast the trump shall blow,
Piercing the sepulchres below,
And all before the Throne must bow!

Then Nature and grim Death shall quake,
The Judge's voice the tombs shall shake,
And answering dead their graves forsake.

The written book shall then be brought,
Whence shall be judged each word and thought,
And every deed that we have wrought.

When sits the Judge, shall be revealed
All we had thought to be concealed;
No sin shall then find any shield.

O wretched man! what shall I say?
What advocate retain, I pray,
When scarce the just, as that day?

Thou King of awful majesty,
Who savest all who come to Thee,
O Fount of goodness, save e'en me!

Remember, blessed Jesus, me,
For whom Thou diedst in agony,
Nor in that day part me from Thee!

Wear Thou sad while seeking me,
Redeemed me dying on the tree,
Let not such labor waste be.

O righteous Judge— Avenger just—
Pardon me, crying from the dust,
Before that day: in Thee I trust.

I groan as one condemned, nor speak;
My sin with shame reddens my cheek;
Spare me, O God, a suppliant weak!

O Thou who Mary hast forgiven,
And brought the dying thief to heaven,
To me, e'en me, sweet hope hast given.

Though to no worth my prayers aspire,
Yet Thou canst grant my heart's desire,
Lest I should burn with endless fire.

Among Thy sheep grant me a place
Far from the goats, O God of grace,
At Thy right hand to see Thy face.

When all the accursed condemned shall stand,
Borne to fierce flames at Thy command,
Call me with saints to Thy right hand.

I beg, a suppliant, low I bend,
My contrite heart to Thee commend,
O care for me at my last end!

And when shall come that fearful day,
When heaven and earth have passed away,
When man shall rise to Judgment there,
O God, the wretched sinner spare!

THE NEW GOSPEL.

BY PROF. R. P. BOWNE.

In a recent paper in the *Nineteenth Century*, Mr. Huxley speaks of "the death wail of innumerable 'impatient theologians,' as from the high 'drum ecclesiastic' they view the waters of science flooding the Church on all hands. The headless have long been washed away. Escape by pulp stairs is even becoming doubtful, without kirtling those outward investments which distinguish the priest from the man so high that no man will see there is anything but the man left." This is even more graphic than the passage in which they are described as being "in such fear and powerless anger as a savage feels, when, during an eclipse, the great shadow creeps over the sun." It is evident that the Professor is a vigorous writer; and if one were not used to writing of this sort, he would judge that the situation in the religious and philosophic world must be very serious. But a slight acquaintance with the logical methods of advanced science, so similar to Chinese gong-beating, will quiet the weakest nerves. Times without number have doughty champions proclaimed the final overthrow of the Church; but, alas for human progress, it will not stay overthrown!

However, in the minds of our advanced scientists a great philosophical and religious revolution is impending. They discern the signs of the times more clearly than others, and they declare that pretty much everything in the way of belief and practice must be altered. According to Prof. Clifford, "the kingdom of Man is at hand." It is, then, a matter of great interest to know what direction this revolution is to take, and particularly what disposition is to be made of morals and religion in the new heaven and new earth which are about to descend upon us.

Sadly enough, the new theology seems as discordant as the old. Some of the more advanced have already reached the position held by Arnold Ruge in 1848, that religion must be simply ignored as a dead issue. "The atheist," he said, "who denies the existence of God, is as much a bigot as a Jew who will not eat ham. We must no longer fight against religion; we must forget it." A few of the more thorough-going—now in Germany where they do nothing by halves—have reached this point, and demand freedom for every one to do as he likes,

undisturbed by any thoughts of God, duty, or retribution. But others among the advanced scientists are shocked by such "obsolete brutalities," and demand as high a form of morality as any theist; indeed, some of them claim to have a much grander moral ideal than that of Christianity. They protest, therefore, against the excesses of the more radical, and vehemently deny that the doctrines of advanced science would lead to moral chaos. A strange sensitiveness is shown at this point by the majority of advanced scientists, especially with regard to names. They do not hesitate to teach strictly materialistic doctrines, but they are very unwilling to accept the name. One professor discerns in matter the promise and potency of every form of life, and he has recently discovered that the physical system is independent; but he insists that he is not a materialist. Another professor teaches that life and thought result from molecular combination, but holds at the same time that materialism involves grave error. A philosopher of the school insists that every form of evolution, mental and physical alike, results from "the redistribution of matter and motion;" but he, too, urges that this is not materialism. The critic is amazed at such lack of courage, and cannot but recall the cursing and swearing of Peter when charged with being a disciple of Christ. Why is not materialism the best ofisms, if true? Why should a name be distasteful when the thing is retained? Why, now that martyrdom has gone out of fashion, should any one fail to have the courage of his opinions? When it comes to dying for one's faith, that must be reserved mainly for Christians; but who runs any risk of dying? If materialism have certain unpleasant moral connotations, that is the fault of materialists themselves; since their moral character has not, as a rule, been such as to glorify or recommend their doctrines. Let the Peters of advanced science take courage, and sail under their own colors. What they think or believe will not matter much to the great stupid world; but the critic is always interested in maintaining consistency and courage. The old Gospel had its Peter, who was ashamed of it; the new Gospel seems to be richer still in disciples of this sort.

The more radical of the advanced scientists, we have said, are ready to break with morality altogether, and let the animal run. The moderates protest, and urge that the foundations of morals are undisturbed. The former taunt the latter with cowardice, and the latter declare that the former are only interested in obtaining license for passion. To settle this dispute, we must notice some of the fundamental doctrines of the school: 1. There is no soul. All are agreed that life results from molecular combination; and when the combination breaks up, there is nothing left. Some attempt to cover up this clause by enlarging upon the mystery of the molecule, but this transparent fetch deceives no one. 2. There is no freedom; within or without, automatism is absolute. "The Priest in Absolution" comes from a "diseased vision." Theft is the result of impaired secretion. Holiness means a normal state of the system; wickedness is the out-ome of an abnormal state. Whether the doctrines of advanced science result from a healthy or diseased action of the brain, is not yet decided; but they result with necessity in any case. This point is also covered up by some of the faint-hearted with some commonplace moral exhortation; but to no avail. It has, indeed, the excuse that it was necessary, but is attended by the knowledge that it is useless. 3. The leaders of advanced science have learned that there is no God. Others are not willing to go so far, and they compromise on the assertion that there is a God, but that we can know nothing about Him. Whether He be moral or immoral, good or bad, power or impotence, intelligent or non-intelligent, we know not. Of this being, one professor, in a frenzy of agnostic reverence, says: "I dare not call it a 'mind;' I refuse even to call it a 'cause.'" It is plain that the afflatus must have been very strong to produce this amazing utterance, as that which cannot be called a cause is useless in science and philosophy. But atheist or agnostic, the religious and moral outcome is the same. Of moral agnosticism Mr. Mill says: "My opinion is, that it is simply the more morally pernicious doctrine now current, and that the question it involves is, beyond all others which now engage speculative minds, the decisive one between good and evil for the Christian world." In addition to these general views, there are many peculiar to individuals. Prof. Clifford, in a paper, "Ethics of Religion," in the *Fortnightly Review* for July, finds current Christian views very baneful, and charges the adulteration of food to excessive attendance at church, with the result of too great familiarity with Christian doctrine. Another, with

charming facetiousness, describes the Christian's trust in Christ, when dying, as more foolish than the Hindoo's trust in the cow whose tail he grasps as the last gasp approaches. One can hardly wonder that the less advanced should be ashamed of utterances like these.

But in looking at the general doctrines of the school, it must be confessed that they hardly seem compatible with a moral system. Toward God there can be no obligation, for at best he is a blank to our thought, and the probability is that he is a blank in fact. But reverence toward a blank is impossible to sanity. There is no future life, and all duty must be measured by the life we now live. There is no merit and no demerit; for good and evil are only the outcome of normal or abnormal physical states. The only system possible would be that of Zeno, who to his slave's claim that he was fated to steal, replied that he was also fated to be flogged for it. But this would only be the semblance of a moral system; it would, in fact, be the war of all against all. The idea of merit and demerit having disappeared, strange thoughts would begin to stir in the so-called criminal's brain. He would likely think that though he could not escape the crime, he might possibly escape the punishment. Curiously enough, the necessity by which we are ruled is of such a kind that our thoughts are able to modify it. The outcome of brain mechanics depends very much upon the kind of thoughts which are already there, and it is tolerably certain that if the doctrine of automatism should once take possession of many brains, we should have some peculiar social results. The criminal does not deserve punishment; he gets it. The great army of tramps and ruffians and vagabonds and villains are as good and deserving as the industrious and the pure. It is only a difference of physiological action in either case. Thus, by a single stroke, the new gospel, more powerful than the old, taketh away the sins of the world.

We must, then, conclude that the more advanced scientists are the more logical. They eschew all attempts to sew the new cloth to the old garment. They object to using words which have meaning only in another system; and they rightly claim that such use borders on cowardice and dishonesty. They see that this life is all there is, and they propose to get what they can out of it. If any one choose to gratify himself in any particular way, they have no objection. They do not insist that every one will become a sensualist; but that duty has now become a matter of taste, and that about taste there can be no disputing. To this less advanced reply that this is misrepresentation, and that their views lead to no such results. In reply, the critic must beg them to go over the premises and show how the conclusions can be logically escaped. We should welcome such a showing most heartily; but we cannot allow an unsupported charge of misrepresentation and an appeal to fluff sentiment, to pass for logic. To hold the premises and revolt at the conclusion is simply a mark of weakness. Meanwhile, when the advanced scientist urges us to leave these questions and perform our duties, we shall ask him to explain how an automaton can have duties. When he breaks out against wrong, he should calm himself with the thought that the individual is only the form through which the revered and ineffable Cosmos acts. If he himself should be injured by another, he will find comfort and balm in reflecting that the Cosmos did it; and possibly whom the Cosmos loveth it chasteneth. Let him also think himself that in railing against even a theologian, he is railing against that supreme and all-perfect Mystery which by the same necessity has produced alike theologians and advanced scientists. If he should feel inclined to say again that this is caricature, let him not merely say it, but prove it.

For ourselves, we should not care to live in a world in which the new ideas were the reigning philosophy. In the flush of novelty, and while the old ideas of right and wrong, of a holy God, of just retribution and of eternal life, remain in force, they are tolerable. But if once they should gain the world to themselves and lose the attraction of newness and of denial, there would ensue with nobler spirits a reign of pessimism of whose rayless night we can now form no conception; and with the worse and more numerous part of the race, there would ensue a reign of terror too horrible to contemplate. Life without meaning; death without meaning; and the universe without meaning. A race tortured to no purpose, and with no hope but annihilation. The dead only blessed; the living standing half in defiance and half in fright. But here the advanced scientist grows sentimental. He recognizes the religious sentiment and its importance. Of course man must have some object of reverence and adoration. Not to refer to

the drolleries of the Positive religion, with its nine sacraments and two hours of daily prayer to one's mother, wife and daughter, the present fashion is to urge us to worship the Cosmos. Prof. Clifford has lately published a paper on "Cosmic Emotion," in which the Cosmos is held up as an object of reverence and worship. The essay borders on the absolutely unintelligible; but we are guided to its meaning by an earlier and better expounder of the doctrine.

In the "Old Faith and the New," Strauss rebukes Schopenhauer and Hartmann for their pessimism, declaring it "absurd" and "blasphemous." He says: "We demand the same piety for our Cosmos that the devout of old demanded for his God." It is a disappointment to find the new faith but the ghost of an old idolatry; but that our devotion may not become excessive, he elsewhere describes the Cosmos as follows: "In the enormous machine of the universe, mid the incessant whirl and hiss of its juggled iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment that on an imprudent motion a wheel may seize and rend him, or a hammer crush him to powder." What an engaging deity! How one's heart should swell with cosmic emotions of love and reverence at thought of the holy, blessed atoms! How superior in rationality and inspiration is this view to the degrading old conception of a Father in heaven whose tender mercies are over all His works! An "impatient theologian" would be likely to declare the new gospel a ghastly caricature of religion, and about equally insulting to piety and intelligence. But the critic allows himself no warmth; he only insists upon consistency and courage. What he desires, therefore, of the teachers of the new gospel, is not indignation, or sentiment, or rhetoric, or blubber about theological odium, but a simple showing that the doctrines taught are not subversive of both religion and morality. Meanwhile, it would be well for advanced scientists to leave the chair of theology and morals vacant.

Boston University.

THE JUBILEE SINGERS IN GERMANY.

BY PROF. WILLIAM WELLS, LL. D.

We had serious doubts of the success of the Jubilee Singers in their foreign tour, and still felt that in England, at least, where so much sympathy has been shown to the slave, that they might have a fair chance for a generous reception. Uncle Tom's Cabin was enough to insure them this, and to a great measure it did so, for it is almost impossible for a foreigner to get so accurate an impression of slave life without it, as to take an appreciative interest in the slave's sorrows. They were justly appreciated and warmly received in England, and made their way through lords and ladies even up to the throne of the Queen, who warmly thanked them for the pleasure she had found in listening to their songs.

But the question of their going to Germany was a much more doubtful one for many reasons. In the first place, the Germans see and know less about the negro than the English, and again, they do not, as a rule, understand the language, and those who do, not in the form in which these people give it; and lastly, they are much more critical musicians and observers of musical talent. It was, therefore, a doubtful venture that they should go to Germany at all, and, as some maintained, that they should go first to Berlin, the critical and exacting capital; for condemnation there would settle their case throughout the Fatherland.

But they were wise in doing this, for several reasons. Berlin is the city of intelligence, and would in advance better understand their case and appreciate their aims; it has a great many English and a goodly number of influential American residents, and a greater number of the Germans themselves in Berlin understand English than in any other German city, perhaps, except Hamburg, which is overrun with English commerce. But a better influence than all these was at work for the singers in the fact that the crown princess is the daughter of Queen Victoria, and would doubtless find a pleasure in seeing her royal mother's approval of the sweet singers of Africa.

bass singer ought to stay in Germany; he might become a European celebrity." A mother was overheard saying to her daughter, "What a background of sorrow, inexpressible sorrow, behind these songs!" as the tears trickled down her cheeks.

And the critic himself says: "What a joyous faith thus to sing in spite of chains and whips! Negroes are children, and children like to sing. With the help of this balsam they have been able to bear their yoke. And what shall we say to the song, 'Steal away to Jesus?' Do we not see their forms quietly gliding through the night over a dark stream in order to be at the watch-meeting of the Methodists?" He then goes into a regular analysis of the hymns and the melodies, and finds them wonderfully pure and natural as works of art, and is enraptured at "Come down, Moses, let my people go," and sees a world of humor in the "Gospel Train," which has no second or third-class cars.

The Jubilee Singers are, therefore, voted a success, and not only a musical but a social success. What more could they ask than to be invited to the imperial palace to be welcomed by all its inmates and receive a cordial shake of the hand from William himself, with a warm, "God bless you!" in the bargain? Germany, therefore, is bound to aid them in their enterprise of their University at Nashville, and already greatly exaggerates the story of the tens of thousands of colored pupils and teachers that have been educated there. This eagerness for learning and teaching is quoted as a proof of capacity for culture on the part of the black race, and a victory for humanity. Their concerts are called devotional exercises because they begin with the Lord's Prayer, and close with a benediction; they are compared to the actors in the famous Mystery or Passion plays of the Ammergau in Bavaria, who go to mass before the beginning of each performance. They have been invited to social circles and entertainments, and delighted their hosts with their quiet and unassuming ways, and their positive social culture. "Our peasants," they say, "could hardly be trained by any possible means to move about with so much ease, and answer questions with so much intelligence."

In short, the Germans are now more than ever puzzled to know why these people have been ostracized; why they have been excluded from our houses when they are fit to be made welcome in palaces and homes of refinement and culture; why we object to have them sit beside us in public conveyances when they can see no reason for not inviting them to their hospitable tables. In fact, they are in a state of enthusiasm over the former inmates of slave cabins, and believe they ought now to be made the missionaries of the Gospel to their race, because they have the child-like disposition with the energy of the American race. They see a wonderful consistency in these freed ones going forth to free others, and would make them the pioneers to pave the way through Africa. With joy they help this band sing their way to the means of beginning this work by finding means to train and instruct their race. The Portuguese is indeed right with his proverb—"God knows how to write straight on crooked lines."

TEMPLE BAR.

BY DR. J. T. FAYNE.

The rising generation has been made acquainted with the efforts that have been made to save from destruction the Old South Church, located at Boston, Massachusetts. The enterprise has been much written about in the press, and has aroused a spirit of patriotism in our people. The old church, as most persons know by this time, is abandoned as a place of worship, and at one time recently it was sold at public auction for a sum less than \$3,000, with a view to its being taken down to make room for modern business buildings. As it was the scene of some of the acts in the drama of our Revolutionary struggle, and itself an historical monument, the public act of sale aroused the better impulses of the citizens of Boston, who formed a committee, and through it purchased the venerable pile in order that it might be preserved and the sight and record of it kept alive in the hearts and minds of future generations of young Americans a right love for the things so closely connected with the events of a time when a nation's liberty was purchased for their enjoyment.

The thought of respect for historic relics comes to many now in our young country for the first time. But in the Old World such historic landmarks are more tenderly regarded.

Temple Bar. From time to time efforts have been made for the destruction of the Bar. Petitions for its removal were presented to the city of London as early as 1553, and a very strong opposition to its longer remaining *in situ* was organized three hundred and five years later. But there has always been so many petitions for its preservation that they have been potential till now. At last the flat has gone forth, and the venerable structure will shortly be razed to the ground. 'Tis touching to read in the English journals the expressions of regret and sorrow growing out of the destruction of Temple Bar. In the community there is a feeling that as the Bar must come down, it should be set up elsewhere and thus kept as a cherished feature of dear old London.

Temple Bar! To those versed in archaeology, what floods of historic memories flash upon the mind at the mere pronunciation of these words! The Temple was the home in London of the Knights Templars, those valiant Christian soldiers who dated their organization as far back as 1117 (of the three authorities I have consulted one gives the date 1117, the second 1118, and the third 1119), when Hugues de Payens and St. Omar, and seven other French knights formed an order at Jerusalem for the safe conduct of Christian pilgrims between that city and the river Jordan, and for the succor of the unfortunate. They were called the poor soldiers of the Temple, and later they were distinguished as Templars. In the early days of the organization they were so poor that the great seal of the order represents two soldiers riding on the back of one horse. Later they became numerous, rich and powerful. The Knights were not allowed to beg, but a grateful Christian world gave them money, lands and houses in abundance, in the way of a slight acknowledgment of the valor displayed by the red cross knights of Christ in defending the honor of God and succoring the lowly and outcast ones of the earth.

More than seven hundred years ago, Pope Urban incited his followers to join the chain-mailed knights in their crusade against the Turks and Saracens for the possession of the Holy Sepulchre. The Knights spread themselves over western Europe, and after a time a house was built for them at London. It was called the Temple. One would suppose that for such valiant men who had fought so nobly for their cause, and had offered their lives in so many ways for the good of mankind, that the potentates of the earth would have had a just appreciation, and at least some respect, for the vested rights of these men. It was far otherwise. Church and State combined to rob them of their property; the estates of the Knights were confiscated and sold, and the proceeds filled the coffers of thieving monarchs. At length the persons of the leading Knights were seized, and in many instances they were executed. Their order was broken up about 1309, by Edward II of England, Philip IV of France, and Pope Clement V of Rome. From that period the order was disestablished in all parts of Europe except Portugal, where it is still in force.

The home of the Knights in London—the Temple—at the suppression of the order, was purchased by an association of men known as the professors of common law, and in 1340 it was converted into inns. The inns are occupied by barristers and attorneys even to this day. The structures are known as the Inner and Middle Temple in relation to Essex-house, which, history tells us, was also built by the Templars in 1185, and named the Outer Temple, because it was located outside Temple Bar.

The word Bar in this connection has an historical importance also. In early times cities were protected by fortified walls having gates through which alone access was had to the city. At London there were four such gates—Aldgate, Newgate, Cripplegate, and Dowgate. But gradually the population increased, and houses were built outside the city walls. These extra-mural precincts were in a rude way enclosed by crenelated towers, or posts and rails, and the roadway opening without was closed, when required, by a chain or rail called a bar. The bars near the Temple, at Smithfield, Holborn and Whitechapel were bars of this sort, and were far from having the dignity of a city gate, even after a gate structure had been built. Now it is perceived how Temple Bar got its name: The prenominal from the medieval knights of the Church, "founded in honor of God and His Temple at Jerusalem," and "the bar," in the loop-line that surrounded the city within which all persons could enjoy the freedom of the city and be entitled to a kind of protection. It gave one, no doubt, a sense of security to get inside the bars, for they were the limit of the patrolmen; and old records show that those persons who at night happened to be

outside the bars, were often robbed and maltreated.

Some of the maps of London show Temple Bar as located in that line "marking the limit westward of the modern city, occupying the site of a certain wooden house built across Fleet Street," and as seen to-day adjoining the Strand, not far from where that thoroughfare is entered by Bacher Row.

[To be continued.]

FROM OUR EXCHANGES.

[Extracts from the report of Rev. J. Cook's lectures, in the *Daily Advertiser*.]

We have all heard the famous remark—"Go West, young man!" These labor troubles, these stretches of real want, sometimes of starvation among the unemployed, ought to secure from us a sharp attention to what experience has demonstrated as to the possibility of poor people getting a livelihood out of the government lands. Horace Greeley lies there in Greenwood cemetery, and the last part of his life had in no anxiety deeper, perhaps, than to contribute something toward the solution of the question, "What shall be done for the unemployed?" You remember he made a plea, in the year 1869, for land to be distributed among colonies of the unemployed. I am now stating facts from the government's Agricultural report of 1870. He finally obtained a site between Denver and Cheyenne. Some 12,000 acres were bought there from railroad companies and 2,000 from pre-emptors and squatters. One hundred thousand dollars were raised from six hundred and thirty persons. About \$150 and \$5 for expenses were required from each settler in the town of Greeley, and the place is full of promise. Chicago has a Colorado colony at Longmont, and it is said to flourish like a green bay tree. Why is there not in the public domain at the West a Boston colony for the unemployed? Are St. Louis and Chicago and New York to succeed in imitating Greeley, and is Boston to fall in doing so?

Five thousand marching through this city with a banner over them inscribed, "Hunger knows no law!" A most infamous motto! Hunger does know a law. It will go to the slumhouse if it does not work. But why does it not work? Chiefly, I think, because of lack of organization and a full philanthropic sentiment in the community. You do not know the difference between the poor that are unworthy, and the poor that are worthy, and you do not take any too much pains to find out. The organizations that have it for their business to ascertain the difference between the worthy and those who are unworthy to be relieved, are slow to starve. You allow them to stagger through our great municipalities, jested at at times for their poverty. I do not want great houses for Young Men's Christian Associations; I would have no man set his heart on upholstery; but I say that these philanthropic agencies that represent the union of all the Churches ought to be reformed and made able to help the young man in the attic, and the young woman, who may be succeeded in another generation by your daughter or granddaughter, and who, on the streets, goes to Gehenna because you have provided no sifting velocity to ascertain when a person really in need should be helped.

These are serious charges to make against modern civilization, but all through the world cities are increasing in size. Agricultural labor does not require half the number of persons that it did before our agricultural machines came into use. In 1840 ten men were required on the farm, where one is now needed. People are flocking to cities and factories, have hard times, and are likely to have hard times for many a year to come.

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth. But they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no freer land like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements. This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful—for what else were brains and common sense given him? Of course, that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments—is in the minority, and people have a pretty decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so grave dissensions in Churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Pharisees were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do us no harm to our "advanced civilization."—*Examiner and Chronicle*.

THE SUNDAY SCHOOL.

Sunday, February 10.

Lesson VI. 2 Chron. xx. 14-22.

BY REV. W. E. HUNTINGTON.

JEHOSHAPHAT HELPED OF GOD.

Moab and Ammon were the two hostile nations that caused Jehoshaphat to call his people to arms; but first, to their altars. From the land where Moses looked over into Canaan there now marched forth against Judah a well-disciplined army, but a vast horde of men from the kindred people—the Moabites and the Ammonites—who dwelt upon the high table-lands which rise above the eastern side of the Dead Sea. On every side their territory was strongly fortified by nature—on the north by the tremendous chasm of the Arnon; on the west by the perpendicular cliffs which from the lake; on the south and east by a half circle of hills cut only by two tributaries of the Dead Sea. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. Under David the Moabish nation was almost wiped out—two-thirds of the people having been put to death, and the remainder placed under tribute, which meant bondage. It must have been a long time before Moab rallied from this overthrow. But we find Ahab, king of Israel, receiving enormous tribute from Moab, which proves the remarkable vigor of character and wealth of natural resources which enabled a little country to support itself in affluence and also pay extortionate imposts. After Ahab's death Moab threw off the yoke; and their first stroke in announcing their independence was to attack the kingdom of Judah, using, as allies, their kindred the Ammonites, and probably the Mehanims, a roving, semi-Edomite people from the mountains in the southeast of Palestine.

Jehoshaphat quailed before this triple power, as it advanced upon Jerusalem. He went into the Temple and prayed, after having appointed a fast for the whole nation. By the almightiness of Jehovah, by His goodness to Israel in the past, by the sacredness of the Temple, by the fearful battle that seemed imminent, Jehoshaphat uttered his pleading to God in the congregation of Judah and Jerusalem, before the new court, in the house of the Lord.

EXPOSITORY.

Jehoshaphat, a Levite, was divinely inspired to speak, at this crisis of national affairs. While the whole congregation of the people waited before God in fasting and supplication, the Spirit of the Lord touched his lips with prophetic wisdom. The answer to the national prayer came through human agency. A man spoke, but God gave him the wisdom. It is not difficult to think of God's Spirit as acting in some subtle way upon the springs of human thought, away back in the deeper recesses of the soul, and suggesting the truth to be uttered, and yet leaving the man possessed of all his personal powers, free and rational. No doubt Jehoshaphat himself was in some sense fitted to be the channel for this august message. And the people were prepared by their earnest acts of worship to accept the word of the prophet as the word of Jehovah. Thus saith the Lord—was the ground of his authority, as he spoke to the nation, to the city, and the king. The man was lost in the message; Jehoshaphat was nothing, God's word was everything. This ought to be true of all preachers. He first endeavors to inspire the people with courage. They were in fear, having heard that an almost innumerable army was about to pounce upon Jerusalem. The prophet warns them not to faint before a seeming impossibility. We never see through an event that is about to happen; God does. A man of prayer has confidence in God, who orders all the events of our lives, and knows that all will come out right in the end. The battle is not yours, but God's. He controls human events. Over the battlefields, and the legislation, and the tribunals of the world God rules. No task is too heavy for Him. No army is great enough to defeat Him. But while God would surely do His part, Jehoshaphat and his army were to go out in battle array, prepared for a trying contest of arms. God never blesses cowardice. The very spot where the hostile forces would appear was pointed out by the prophet. To that point the army of Judah was to go. It was a well-known region which contained a watch tower from which the enemy could be seen as they swarmed round the south end of the Dead Sea. The part Judah was to play in this great event was simply to stand still. But the spot where her armies were to stand was in front of the enemy. Much is said of the "rest of faith." It makes all the difference in the world where the Christian rests. If it is at the post of duty, with armor on, ready for heroic action should it be necessary, nervous for all conflict, then a quiet, restful rest in God is sublime. Then it is glorious to see the salvation of the Lord.

This announcement made by the prophet was received by the king and the people with great reverence and gratitude. They recognized that it was by the favor of God that deliverance without bloodshed was promised. They bowed down before the Lord. Even the royal head was humbled in the presence of so great a blessing; the king was overwhelmed with the unmerited favor. The Levites here led in the anthem of praise, which the king ordered to be sung. And it was that branch of the Levites descended from Kohath the son of Levi, and from Korah

the grandson of Levi. Fraise is a primary element in worship. There is always something for which we can praise God. Doxologies belong to God even in the times of danger and adversity. Especially when the sun breaks through the murky clouds and the storm passes over, ought songs of thankfulness to be sung. Early the next day the army was set in motion towards the encampment of the Moabites. "The whole country along the west side of the Dead Sea where it does not consist of mountain ridges or deep valleys, is a high table-land, sloping gradually towards the east, wholly waste, merely covered here and there with a few bushes, and without the slightest trace of having ever been cultivated." In this desolate region the work of God was to be accomplished, which Judah was to witness. Before leaving the capital, the king gave his army another exhortation which echoed the words of the prophet Jahaziel; that they should believe in God, and in His prophets. These were the conditions of success. Belief is more than outward activity in Christian morals, because it is the condition upon which God's help will be given. Faith takes hold of omnipotence. All things are possible to him that believeth; for the believing heart has access to God's almightiness. The prophets are to be believed in, because they spoke God's truth.

The king put the Levite singers in the van of his army to sing praises as they marched forth. And they went out from Jerusalem more like conquerors than like an army going to battle, perhaps chanting as they marched the lofty praises of the 136th Psalm.

The ranks of the enemy's host were suddenly assailed by liars in wait, who rushed forth from their ambush. Probably these ambushes were formed by the inhabitants of Mount Seir. Greedy of spoil, they made an insidious attack upon the Moabites and Ammonites, who turned upon these guerillas; and the whole of the hostile force was soon engaged in destroying itself. The different tribes and factions which composed the vast horde drew the sword against each other, and before the army of Judah came to battle the foe was destroyed. So easy it is for God to make the wrath of man to praise Him. Let the Church be believing, loyal, courageous, and the gates of hell cannot prevail against her.

LESSONS FOR YOUNGER CLASSES.

BY HELEN CHASE STEELE.

JEHOSHAPHAT HELPED BY GOD.

So long as Jehoshaphat did God's will, there was no war in his kingdom; but a great temptation was presented to him, and he yielded to it and sinned.

And now we read of a great army that came against him. He knew nothing of it, till it was within thirty miles of his capital. Then he called his people together at Jerusalem. They came from all the cities of Judah, men, women, and little children, and met in the great court of the Temple. There the king himself prayed very humbly and earnestly that God would help His people in this time of need.

After he had ended his prayer, another voice, clear and strong, was heard in the Temple. It was from one of God's prophets, who said, "Listen, O king, and all you people of Judah! The Lord says to you by me, 'Be not afraid of this great multitude; I will fight for you. To-morrow go out against the enemy, and do not fear, for I will go with you.'"

Jehoshaphat bowed his head, and all the people fell on their faces thanking the Lord for His answer to their prayer; and the priests sung hymns of praise.

The next morning they rose early, and as they marched out of the city, Jehoshaphat stood in the gate and reminded them that if they wanted God's help, they must have faith in Him, and believe what His prophet had said.

In front of the army were bands of singers in white linen robes, who chanted, "Praise the Lord, for His mercy endureth forever!" While they were singing the Lord made a great confusion in the army of the enemy, so that they killed each other instead of fighting against Jehoshaphat.

GOLDEN TEXT.

Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper. 2 Chron. xx. 20.

QUESTIONS FOR HOME STUDY.

1. How long did Jehoshaphat have peace in his kingdom?
2. How did Jehoshaphat sin against God?
3. How was he punished?
4. Where did the people of Judah meet?
5. For what did the king pray?
6. What voice was heard?
7. What did it say?
8. How did they thank God for this answer to their prayers?
9. When did they go out against the enemy?
10. Of what did Jehoshaphat remind them?
11. What were placed in front of the army?
12. While they were singing, what happened to the enemy?
13. What does God say about answering the prayers of His people?

Ans. "Before they call I will answer; while they are yet speaking, I will hear." Isa. lxx. 24.

WEEK-DAY THOUGHT.

We must believe in God, if we want Him to help us.

A SOLDIER'S FAITH.

One day, when Napoleon was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the emperor.

"Much obliged to you, captain," said Napoleon.

The man immediately believed the chief, and said, "Of what regiment, sir?"

Napoleon, delighted with his quick perception and ready trust in his word, replied, "Of my Guards!" and rode away.

As soon as the emperor left he laid down his gun, saying, "He may take it who will;" and instead of returning to the ranks he started for the company of staff-officers.

"What does this fellow want here?" said one of the generals, contemptuously.

"This fellow," replied the soldier, proudly, "is a captain of the Guard."

"You, my poor friend? You are a man to say so?" was the answer of the superior officer.

"He said so," replied the soldier, pointing to the emperor who was still in sight.

"I ask your pardon, sir," said the general respectfully; "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guard.

WAYSIDE REFLECTIONS.

BY REV. JAMES PORTER, D. D.

MR. EDITOR: A few days after leaving Boston I came to this city (Bridgeport, Conn.) to meet an engagement of two or three months' standing, for ten days' revival services in the Fairfield Avenue M. E. Church, Rev. G. A. Hubbard, pastor. Bridgeport is a beautiful city, situated a little short of sixty miles easterly from New York, on Long Island Sound, and is distinguished for being the principal home of P. T. Barnum, esq., the great American showman, who early discovered, according to his own showing, that people would never be satisfied without being humbugged, and devoted his life to that service. That he has remarkable gifts for such work, no one who has read his life will question for a moment, and so far as we have learned, he has satisfied his customers better than most men in his line of business. Though reaching seventy years of age, he is still active. In the meantime he has done a great deal for Bridgeport, which, like most of his enterprises, has been remunerative. He has a magnificent home near the Park, overlooking the Sound, which he has no doubt he enjoys when he can find time to be there. He has many friends for a man who has come in contact with so many competitors, and has spread himself over so much ground; and, what is remarkable for a man of his rank and possession, he is a temperance man.

Bridgeport is also distinguished for its manufactures. The tens of thousands of Wheeler and Wilson's sewing machines found broadcast over all lands, were made here. The same is true of Howe's sewing machines, and of numerous other useful articles. The business is a little depressed now, but not the spirits of the people. Large establishments are being erected for the manufacture of other lines of goods. But to return to our work. The Church to which I have been preaching for the last twelve days is the oldest of our kind in the place. Several years ago it released a number of its members to establish another Church on Washington Park, which has prospered, and is now nearly its equal in numbers and in other respects. Another beginning was afterwards made on Main Street, which is not large, but growing.

But for some time the mother Church has not prospered, though centrally located, and only moderately in debt for these times. I am not fully posted as to the cause, but I think the officials have not always seen eye to eye, and I hear that several years ago they split badly on a four-thousand-dollar organ—not a very uncommon price paid for harmony in choirs. Last spring the Church reported 335 members in full connection, and no probationers—ninety-seven less than two years before, including thirty probationers. This seems to have been the line of progress for several years, but if we are not deceived, the tide has turned. The present pastor has received some thirty on probation, and the meetings now in progress have resulted in the conversion of quite a number more, and are increasing in interest and in seekers every night. We must have had fifteen inquirers forward last evening, and many leading men rose Sunday evening simply in favor of religion, who never did that much before.

The result is, the faith of the Church is wonderfully increased. They begin to believe that God can save souls even in Bridgeport, which is one of the most worldly and pleasure-seeking communities we ever visited. The holidays were crowded with recreations of all kinds, which were largely patronized, we were informed, by the members of the different Churches, and, naturally enough, about the same time, one of the dailies, at least, made a vigorous effort—by correspondents or advertisers, we don't know which—to prove that there is no hell, or if any, only a tolerable one, and that of limited duration. This was, however, answered by

other parties, and might not have quieted the fears of sinners as much as was anticipated.

But not only the faith of the Church, its fellowship, also, seems to be greatly increased. I am told that there has been more general hand-shaking within the last two weeks than has been witnessed in as many years. It takes now ten or fifteen minutes after the benediction is pronounced to clear the church, owing to the disposition of so many to exchange greetings, encourage seekers, and exhort sinners to turn to the Lord. This is an unmistakable sign of better times, and makes it hard for me to leave. But God will carry on the work here. With a pious, able, skillful pastor, supported by a strong force of active and determined men and women, it is reasonable to expect the conversion of hundreds right here, between now and the first of April. Let every reader lay down his paper and breathe an earnest prayer to God for the success of this work!

As before suggested, our labors were at the beginning badly interrupted by the holidays, and other circumstances which need not be named. This is not strange. Religion is always interrupted by something or somebody, when it proposes aggressive measures. But there is nothing that can prevent more or less success, if we have faith in God, and will follow Him. To wait until there is nothing in the way, is eternal defeat. God is pleased when we strike for victory against circumstances, and trust Him to give it. He was more honored by David's little affair with Goliath, than He would have been had David been an old warrior, and better armed. If we will follow God, we may be as David. Oh, that the eyes of our poor, weak Churches might be opened to see the chariots and horsemen which await their faith and action! The resources of God are infinite, and they are all at their command, if they will only believe and eschew unholiness. One Church has lately been lifted out of crushing embarrassments by the conversion of two hundred souls. If others, instead of getting up a fair or a theatrical exhibition to please the world, will go to God in confession and prayer, He will find a way of escape that they little think of. The Lord have mercy on us and show us our utter weakness without Him!

"THE RISE AND FALL OF THE SLAVE POWER."

BY REV. E. STUART BEST.

[Concluded.]

In the two former volumes, our author frequently pauses at some remarkable event, or crisis, in the history of the slave power, and stops to describe it with quite a minuteness of detail and vividness of coloring. We have been detained and delighted with many such descriptions. We have looked at them again and again while they awaken all the pleasure of pictured illustrations. But this last volume covers a period wherein such events crowd each other with such startling rapidity that he can do little more than give us a condensed account of each as it transpires. And yet with all this compactness and rapidity of style, in the whole course of our reading we have met with, but few specimens of composition more picturesque or impressive than our author's account of President Lincoln's presentation to his cabinet of the first draft of his emancipation proclamation. Mr. Carpenter has made himself famous by his delineation on his glowing canvas. Mr. Wilson's description of the same scene may be rightly regarded a companion picture. Equally interesting and affecting are his accounts of the assassination and funeral of the martyred president—the one written with the strong dramatic vigor which such a tragedy demands; the other with the slow, sad, sombre dignity of an event which brought anguish to the nation's heart, portraying the millions mourning over their fallen leader as, with expressions of love and sorrow, they bear him to his tomb.

We could not help thinking, while reading this account of the funeral of President Lincoln, could the writer have lifted the veil and gazed only a few short months away into the future, and beheld another funeral pageant almost as immense, almost as imposing, almost as many mourners sorrowing for the loss of the wisest and best of the vice-presidents of these United States—the man whose native nobility of character shed a new lustre upon the brow of every toiler; who, by his own virtue and ability raised himself from the bench of the shoemaker to the second position of honor and responsibility in a nation of forty-five millions—could he have foreseen this event, it would have been just like him to give expression to his emotions in the language of Wordsworth:—

"I have heard of hearts unlinked kind deeds with coldness still returning, Alas! the gratitude of men has oftener left me mourning."

We confess to some degree of disappointment while studying this volume, to find that our author was not permitted to carry out his cherished idea of devoting a chapter to the influence of the pulpit upon the destiny of slavery. We had it from his own lips, a little more than a year before his death, that such was his intention. It is further evident that in order to the completion of this work in all the fullness of detail originally intended, it would have required another volume to the history and another year added to the life

of the historian. The relation of the pulpit to slavery is a view of the subject which other men may be fully competent to record, but we doubt if any other man in the nation had either the ability or the facilities for writing the political history of slavery as it has been by Henry Wilson.

In conclusion, we desire particular attention to the fact that throughout these three volumes our author constantly recognizes as the primary and pre-eminent factor in the overthrow of slavery the hand of Omnipotence. He shows us how pulpits and politicians, courts and congresses, judges and generals, fleets and armies all crouched and quailed before this desolating iniquity; that not one of all the men by whom it was crushed, had at the outset of the conflict the most remote idea of effecting its destruction; the most they hoped to achieve was a prevention of its further encroachments. Even after Mr. Lincoln's election, and after some of the most rabid secessionists had abandoned their seats in both houses of congress, it is both startling and humiliating to read of the alarm and pusillanimity which seized upon men of all parties. They acted like a set of demented school boys, who in their wanton sports have set the woods on fire about them and in their frenzy can scarce be restrained from rushing into the flames they have kindled; pleading with uplifted hands and bending knees the "erring sisters" to come back; offering to pour all the treasures of the nation at their feet; actually coming within one vote of passing the Crittenden compromise, "designed," as our author says, "to eternize slavery and place it beyond the reach of repeal, no matter how earnestly and largely the people might desire it." But the divine Wisdom, made more resplendent by this back-ground of human folly, revealed anew how the wrath of man could be made to praise Him, and how the remainder of wrath He could restrain.

"THE SCIENTIFIC METHOD."

BY REV. R. H. HOWARD.

THE HERALD's recent editorial, entitled "Self-Evident Truth," contained a clear, succinct, and very able statement of what is understood to be the philosophical, or of what Joseph Cook is accustomed to designate the "scientific," method of elucidating and defending Christianity. The "evidences" adduced are not outward and historical, but inward and moral. The defenses are based, not so much on authority, or tradition, as on interior and original convictions. The human soul gives evidence of being made according to a plan. In the moral not less than in the physical world, there is a certain order or constitution of things. Does the Gospel harmonize, or quadrate, with that plan, that order, that constitution of things? If so, then, clearly, it is divinely conclusively established.

The advantages connected with this method of defending or expounding truth are obvious. We are seeking to establish the doctrines of our religion not only upon an indestructible basis—as indestructible as human nature—but upon one the reality or validity of which not even the most skeptical can easily deny or gainsay. We may, or may not, be able to comprehend all the subtleties, all the tenuous metaphysical vagaries conjured up by materialists, rationalists, transcendentalists, etc., but when we take the ground that the religious impulses of mankind are as much entitled to regard as any other phenomenon; that, in fact, speaking in the name of science, has no more right to discard or ignore these than physics has to ignore the working of gravitation, we are evidently bringing our Waterloo close home; we are making the elements or chief factors of our controversy altogether simple and familiar.

The simple fact that religious ideas, in some form, have ever been present among mankind and been found to be necessary to its happiness and moral progress, corresponding to certain universal religious instincts or felt wants of the soul of man, proves the same beyond all possibility of doubt, to be as real as the laws of matter, as indestructible as the forces that sway the universe. This being the case, evidently no "method" of religious inquiry can be truly philosophical or "scientific," that does not take these subjective and spiritual facts or realities into account, as well as others. We hear a great deal said now-a-days by a certain class of philosophers—a class known as "scientists"—about "science," "science,"—the most that is said meantime being studiously to the disparagement of revealed religion. Very well. We are all in favor of science—only be truly "scientific," while you are about it, gentlemen. A truly scientific spirit will lead the thoughtful, earnest inquirer to take into consideration not merely physical forces, material realities, but the human soul as well, and the laws that govern it. These realities, however, simple, universal, coming within the immediate purview of all alike, may without difficulty be intelligently comprehended and practically utilized by all. Who is there that, being thirsty, cannot reason out the necessary existence of a spring of cold water where slaked his thirst at that spring, cannot infer that that cold water must have been divinely intended to satisfy that organic, imperative appetite? Thus, also, our spiritual needs, equally organic, natural and imperative, may infer the reality of a divinely ordered supply; while, from the satisfaction experienced in personally avail-

ing ourselves of that supply, from the beneficial results, from the wholesome, blessed direction given to all the soul's energies through the adoption of what has been prescribed as the divine order, we logically infer that the sources of relief thus sought, revealed and appropriated, are indeed divine. Joseph Cook well says, that "that which works well is true." Absence of friction implies harmony within the divine plan. That which effectually satisfies all the demands of conscience, fully supplies all our spiritual need, must of necessity be God's response to the voices of the soul. Now, on experiment we find that the Gospel does work absolutely without friction among the faculties of the soul. Nay, and not only so, but that it actually tones them up, invigorates them, redeems them from sin, and glorifies them with the light of truth and the life of God. The Gospel thus, therefore, stands approved as the truth—is fully vindicated as God's Word. "By their fruits ye shall know them."

This method of expounding Christianity—on the ground of man's spiritual need, and of the way our religion works both in the soul of man and in human society—is called the "scientific method." How eminently simple, practical, convincing! Proof thus based on personal experience, is evidently, for purposes at least of popular conviction, worth more than a thousand abstract arguments. The best evidence that sunlight is divine, is that which is derived by opening the eyes and using it. The best proof that the atmosphere was divinely intended to be breathed, is that derived from the effects of inhaling it. Thus we have the most convincing evidence that the Bible is of God, and that that religion which the Bible teaches as divine is that which is derived from its use.

Reader, have you any doubts as to the divine authenticity of the religion of Jesus Christ? Just try it!

AGREED.

We take the following from the New York Observer:—

At the late meeting of the South Carolina Conference, Bishop Doeggett introduced his old friend, Dr. Plumer, and invited him to address the brethren. Among other things Dr. Plumer said:—

"The Methodists and Presbyterians sometimes argue on the perseverance of the saints. Whatever differences there may be on that subject, I think we are all agreed thus far:—

- '1. The saints do well to persevere. It is a good thing to hold on in the ways of piety. It is a bad thing to backslide ever so little.
- '2. If the saints don't persevere, they will not be saved. 'He that endureth to the end shall be saved.' 'Be thou faithful unto death, and I will give thee a crown of life.' 'If any man draw back, my soul shall have no pleasure in him.'
- '3. If the saints do not persevere, it will not be for the want of blessed and glorious promises, and plenty of them. 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee.'
- '4. If the saints do not persevere, it will not be for want of a precious, faithful Saviour, who ever lives to make intercession for them, and who has said, 'I will never leave thee, nor forsake thee.' There is no hope of their falling away.'

By this time Bishop Doeggett and many of the brethren were in tears, and gave audible response.

Our Book Table.

THE CHRISTIAN HERITAGE, AND OTHER SERMONS, by the late Melancthon W. Johnson, D.D., LL.D., with an Unfinished Autobiography edited by his son-in-law, Rev. Matthew Newkirk. New York: Robert Carter & Bros. 12mo, 361 pp. For sale in Boston by J. P. Magee. No one of the many deaths of conspicuous persons occurring during our Centennial year produced so profound a shock to the religious world as that of the sudden departure of Dr. Johnson, in the midst of his active duties as a professor in the Western Theological Seminary at Allegheny City, Pa., and pastor, also, of the Central Presbyterian Church of Pittsburgh. He is best known, perhaps, for his practical and popular commentaries upon the New Testament and upon the book of Genesis, which were republished in Scotland. The present handsome volume contains twenty of his sermons, which had been received with special favor by his people, just as they were left, without revision, by him. There is also a short autobiographical sketch, which is completed by the editor. A fine and ready-recognized engraving of Dr. Johnson ornaments the volume. It forms a worthy and fitting memorial of a very useful and devoted life.

ANSON D. F. RANDOLPH & CO., 900 Broadway, New York, publish a useful little manual, particularly adapted to meet a call of the hour. It is entitled, HINTS ON BIBLE READING, with a collection of readings from various sources, by Rev. Jno. C. Hill, pastor of the Presbyterian Church, Adams, Mich. Square 16mo, 146 pp. The publishers send the book by mail on the receipt of the price, 81. The volume contains a short plea for public Bible readings, and well-considered directions for their most profitable performance. There will be found, also, a fair estimate of the comparative value of the most popular editions of reference Bibles. There are some sixty-five carefully arranged readings upon important Biblical topics. The fact that they are prepared by different hands gives additional value to them. Some of the references are doctrines thus apparently established by passages of Scripture we should not accept, but the manual itself will be very helpful and suggestive to the thoughtful pastor.

COMPARATIVE PSYCHOLOGY; OR, THE GROWTH AND GRADES OF INTELLIGENCE, by John B. Bacon. New York: G. P. Putnam's Sons. 12mo, 297 pp. President Bacon adds another able, clear, discriminating, philosophical treatise to his "Principles of Psychology," and "Science, Philosophy and Religion." The object of the present work is to proffer a fresh and broader argument in defense of intuition as compared with empirical psychology, by its relations in growth to the life below it, and in doing this to reach a general statement of each stage of development. How successfully this has been done, an expert hand may show better. It is especially pertinent to the discussions of the hour in the Monday lectureship.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Louis Waltz, by Victor E. Hammerl; New York Gaslight March, by A. Gass. Vocal—"Mid-Story" Threnos of Splendor, as sung by Miss Emma Abbott, words by George Cooper, music by Mrs. A. Muricelli; Thou art like unto a flower, for male voices, words from Heine, music by Geo. L. O'good; Come Crumme, Come Browne, words by Annie E. Doty, music by G. A. Vezile, Jr.; Sunset, words by Maria X. Hayes, music by Ciro Pisanti.

THE OLD LOOKING-GLASS; OR, MR. DOROTHY COPELAND'S RECOLLECTIONS, by Maria Louisa Charlesworth, author of "Mistaking Children." New York: Robert Carter & Bros. Boston: J. P. Magee. That looking-glass was the Divine Word, and in a delightful story, by one of the best writers for young and old in the Sunday-school list, several persons, both young and old, had remarkable visions of themselves.

THE MONTHLIES.

Harper's is always welcome, always true to its long-established characteristics, and always popular with its many thousand readers. It is the great family monthly, instructive and entertaining. It opens with a vividly-illustrated article upon the coast service, along the Jersey shore. Mr. O. M. Spencer has a well-written article upon a terrible passage in Italian history—the Fieschi Conspiracy. Mrs. E. E. Lattimer has an effective story, entitled, Punished Enough. Helen S. Conant writes an excellent sketch and critique of the artist Turner, illustrated by a large number of his best pictures. George Innes, the artist, gives an interesting paper upon landscape painters. J. W. De Forest tells afresh the story of the Turkish attack upon the knights of Malta. Horace E. Snodder has a lively paper, and the editorial miscellany is unsurpassed by any other periodical.

Scribner, for February, comes with a frosty cover, while we are enjoying the climate and outward marks of spring. It opens with the always pathetic face of Lincoln, and with an account of a poem and story by H. Stoddard. The illustrated sporting article is by C. C. Ward, upon Moose Hunting. Dr. Holland has a fine poem, entitled, The Palmer's Vision. Miss Trafton continues her very successful story of army and social life upon the frontier; and Dr. Eggleston has a novel, entitled, The Heart of a New Westerner, which now flows along with characteristic ease and naturalness. It would almost seem that one of the taboos pictures from the French volume, embodying these copies from the walls of Herculaneum, had come into this chaste monthly on an unfortunate Mexican plate. It is indeed, even if a rare work of art, the other articles—California Mining Camp, Personal Reminiscences of Lincoln, Church Decorations, etc., and the Editorial Miscellany, are up to the high monthly average of this handsome and popular periodical. The editor's criticisms upon book critics are excellent.

The Atlantic shows no difficulty in its digestion, after swallowing a fellow-monthly. It comes up as lively and entertaining as ever. Its bill of fare for February is substantial, opening with an elaborate paper upon the Cradle of the Human Race. W. H. Babcock proposes practical changes in conducting the Patent Office department, suggested by the late Sir. The poet Steadman continues his lively papers upon the events of a century ago, under the title of Trials and Errors of Joseph Primrose. Elie Reclus contributes a paper upon Edmund and Jules Gencourt. Charles Eliot Norton gives a short and pleasant paper upon Venice and St. Mark's. Charles Dudley Warner continues his lively papers upon the Adirondacks; Edward Knight his contributions upon curious Centennial Inventions; Longfellow a fine song; and Dorman Estlin a substantial article upon the Public Estate. Contributors' and Editors' tables are as rich as ever.

The Popular Science Monthly has a portrait of Walter Reuther, with a sketch of paper from Herbert Spencer upon Evolution of Ceremonial Government; an illustrated article, by Prof. Le Conte, upon Geysers; Dr. Max Von Pettenkofer writes upon the hygienic influence of plants; Dr. Tuke upon Modern Life and Insanity; Prof. Thurston on the Sun; Rev. E. H. Hall upon the Magnetic Observatory at Madison, Wis., and Professor Prescott on the Chemistry of Fruit Ripening. The late addresses, in New York, of Pres. Eliot and Prof. March are given; also, a paper of Tyndal on Spontaneous Generation. The Editor's table has a very valuable, even brilliant, review of Cook's Biology, and an abundance of interesting miscellany.

Lippincott appears with his handsome paper and print, and attractive illustrations. It opens with a fine, illustrated, concluding paper upon Sicily, followed by pictured sketches of Sweden; an opening paper, also illustrated, upon the Russians in Bulgaria; a fine sketch of the First Iron-clad Fight; an account of the American ship, the Albatross, and the Russian ship, the Albatross, with the usual continued tales and well-written miscellany.

The second (February) number of the Sunday Afternoon takes its place promptly, and without any appearance of self-consciousness, as if "to the manner born," among the current monthlies. The present number fully sustains the promise of its predecessor. John H. Robertson and Josephine Baker continue their stories. Charles L. Bruce writes wisely and impressively, as he always does, upon the ways of saving children. Dr. Howard Crosby contributes a short paper, Prof. Bowne writes a generous, but critical, review of Cook's Biology. The editor notices sharply, but not without commendation, Transcendentalism, by the same author. Horace E. Snodder, J. E. Cooke and S. G. Benjamin contribute very readable papers. The editorial miscellany is extended, positive in opinions, lively in style, and very entertaining.

The Religious Magazine offers its readers, for January, a paper, by Rev. E. Backingham, upon Religious Excitement. D. A. Weston has a thoughtful article upon Causation. Rev. E. H. Hall writes upon the Past and the Development of the Early Church. Dr. Morrison has an excellent review of the Memoirs of Charles Sumner. A touching tribute is paid to the late Dr. E. H. Clarke. Rev. J. W. Bixby criticizes sharply Cook's Biology. The editorial department, as usual, is one of the most valuable and inviting portions of this able magazine.

The Catholic World offers an attractive bill of fare to its especial patronage, but many of the articles will be read with pleasure by strong Protestant believers also. Aubrey de Vere opens the number with a poem based on the legend of Cadmus the Cowherd. Monsignor Dupuy discusses the Confession of the Church of England. Dr. Shields's Final Philosophy finds a keen critic in this number. A sketch is given of Bishop Ketteler, of Mayence. Preachers on a Rampage is an abusive criticism upon the missionary efforts put forth in California in behalf of the Chinese, especially reviewing a report of Rev. Mr. Leonard. There are lively stories and good poetry intermingled with the graver papers, and a few book notices.

THE FOLLOWING ARE THE EDITORS OF THE MONTHLIES:—

The Christian

MISSIONARY DEPARTMENT.

MISSIONARY BOARD.

At the meeting of the

agers of the Missionary

15th, Rev. D. A.

presiding, the treasurer

net receipts of the month

328.17—the smallest

ing accounted for by the

the year. These are

Churches are gathering

mittances. The net cost

of the Society is \$137.2

31st, against \$122.95 of

vious. This indicates

The Christian World.

MISSIONARY DEPARTMENT.

MISSIONARY BOARD MEETING.

At the meeting of the board of managers of the Missionary Society of January 15th, Rev. D. A. Wise, D. D., president, the treasurer reported the net receipts of the month past at \$5,328.17—the smallest of the sum being accounted for by the fact that there were no conferences at this season of the year. These are periods when the Churches are gathering for future remittances. The net cash indebtedness of the Society is \$137,225.34 on Dec. 31st, against \$122,925.01 a month previous. This indicates the need that pastors and Sunday-schools should comply with the request of the Board and make monthly or quarterly remittances to the treasurer, and take his receipt as a voucher, to Conferences, instead of the cash. The sum in the hands of any one pastor or charge may not seem considerable, but "many a mickle makes a muckle," and by the present process of retaining all funds till Conference, the treasurer has to make his remittances beforehand and get them behindhand. Many a dollar of interest money would be saved by the compliance with this request for prompt and frequent remittances from the churches. The treasurer's bills do not come along as spasmodically, or rather at such long periods, as the Churches' collections.

Among the interesting business statements of this meeting of the board was the intelligence communicated by General Fisk about our Indian agents. General Fisk is a member of this board and of the committee of the board which has to do with these agents. He is also a member of the Indian Commission of the Government. While in Washington last week, observing that some newspapers were charging the Indian agents with fraud, he called on the Department to know how far any agents nominated by the M. E. mission board, were held as blame-worthy in the Department. He was referred to a clerk whose business it is to register everything known or rumored of a character derogatory to Indian agents. He asked this clerk to give him the names of any agents nominated by the M. E. Missionary Board again; whose names there was nothing entered. The clerk wrote the names of eleven out of the fourteen agents, as being wholly free from any intimation of an unsatisfactory character, and all that was against the other two, was merely by newspaper reports.

Rev. W. Kelynak, of Australia, was introduced, and addressed the board. Mr. K. is ex-editor of the *Wesleyan Record* of Australia, but now connected with the educational interests of that country, and was appointed delegate of the Wesleyan Australian Churches to the Wesleyan body in England. He is a renowned pulpit orator and lecturer, and is returning to Australia by way of the United States. He gave a most interesting account of the missionary work of the Australian Wesleyans in the South Seas.

NOTES FROM BISHOP WILEY'S LETTER.

Bishop Wiley, having finished the visitation of his mission, writes, under date of Nov. 14, 1877, from on board the "Shanting," still stranded at the mouth of the Peking:

We reached Peking the 27th of October, and appointed the 30th for our annual meeting, at which all the missionaries were present, and in good health. Peking is divided into two "stations"—the Tartar and Chinese cities. In the Tartar city is our "Mission Compound," consisting of two pieces of property, on the oldest of which is built first, two moderately fair one-story brick residences, in one of which lives Brother Walker, and in the other Brother Pilcher; secondly, the girls' boarding-school, and a residence belonging to the W. F. M. Society; thirdly, our "domestic chapel," a very pleasant, good-sized building, used for the more private and orderly service for the Church members.

On the second piece of property, we have, first, a very comfortable and well-built brick residence, occupied by Brother Davis; secondly, a neat and pleasant home, and comfortable hospital and dispensary buildings belonging to the W. F. M. Society. Our property is thus in Peking, three chapters, \$6,500; three parsonages, \$14,000; W. F. M. Society, \$9,500. Brother Walker reports 78 in his Sabbath school, nine boys in the day-school, nineteen members, eleven probationers, five baptisms. He organized this year the first board of stewards and the first quarterly conference.

The Chinese city has been under the charge of Brother Davis. In this city we have a miserable substitute for a chapel, because they will not allow us to build one. We have, however, had almost daily preaching here for five years. Average congregation of twenty-nine boys in the school, members eight, baptized children three. This is the only chapel of any kind in the southern city, and meets with much opposition.

Tientsin was reported by Brother Pike, who has had charge for three years. This is a very important missionary point. It is a city of perhaps one hundred thousand native population. It lies about fifty miles up the Peiho River and is the head of navigation for vessels of much size. We have a fine compound here with one good home on it. By all means, another house ought to be built here, and another family from Peking put into it, while a new man should be sent to Peking. To reinforce Tientsin is the most pressing need I see in North China. There is a pretty fair chapel within the city walls where service is kept up regularly every day. We have fifteen members and twelve probationers, and the work here is prosperous and hopeful.

The following are the statistics of our North China missions: Missionaries five; assistant missionaries five;

Woman's Foreign Missionary Society four; preachers on trial two; licensed four; exhorter one; total agents twenty-one; members fifty-nine; probationers eighty-seven. Total, one hundred and forty-six. Baptisms seventeen; girls' boarding-school one; pupils seventeen; boys' schools, two; pupils eighteen; Sabbath-schools three; scholars one hundred and eighty; chapels five, value \$6,500; parsonages four, value \$19,000; Woman's Foreign Missionary Society, school-building and home, \$4,000; hospital and house \$5,500.

Appointments for 1878.—Peking, Tartar city, W. F. Walker and Te Jui; Chinese city, L. W. Pilcher and Chen Ta Yung; Tientsin, H. H. Long; Tsun Hua Chon Circuit, supplied by W. Yung; Tsang Chon Circuit, J. H. Pike and Wang Chung Yuen; Nan-kung Circuit, Shang Ching Yuen; Tai-ai-fu Circuit, G. R. Davis and Wang Cheng Pei. Girls' Boarding-school and Woman's Work.—Misses M. Q. Porter and L. S. Campbell. Medical Department.—Miss L. S. Howard.

LETTER FROM LOUISIANA.

MR. EDITOR: We are just on our way home—I an itinerant Methodist preacher can be said to have a home—from the session of the Louisiana Conference at Baton Rouge. The Conference met on the 9th, Bishop Harris presiding, and is still in session. The writer has leave of absence to attend to important duties in New Orleans. We have been a regular member of Conference for just twenty-one years, and we have never seen a body of the kind more earnest in the work, more loyal to the great connectional interests, more devoted to the work, than this same body of men. Every interest of Methodism is safe in their hands.

The future outlook was never so bright. The peaceful condition of the country, together with the great crops just now being gathered, inspires everybody with hope, and gives every willing worker labor and remuneration. There is nothing now in the way of any man. The field is an open one, and all classes, black and white, are interested in the growth of all good institutions. Our preachers are happy. One year ago they were anxious and fearful, but in place of prophecy we have history; the fears are gone, and all can worship God under their own vine and orange trees with no one to molest or make them afraid. We are not in the least disheartened on account of any political revolution that may have taken place. We are here not for any mere political purpose. The mission of the great M. E. Church is to educate and save the people. Political quiet is a condition favorable to our true work. No matter, then, who is governor, or who president, or what power is in the ascendancy, our work is all the same. About all the motto we need to inscribe on our banner is loyalty to Christ and loyalty to the Union.

It does one good to look upon the faces of such old patriots as China, Ross Green, and Hodge who in the days that "tried men's souls," stood up for the old flag and the old Church like rocks on the sea-shore against which the angry billows are dashed into spray. Younger men—more scholarly, but not more spiritual, for that could not be—will take their places. But they from their Pishags can look down and see the Israel they loved triumphant in Louisiana, and then across to their Canaan where they shall receive their glory. The M. E. Church is planted in the soil of this beautiful State, to remain forever. We are not in the way of our sister Methodism; they are not in our way. Each has its place and its work, and will have its reward.

Another thing to impress one at our Conference was the singing. Such singing lifts one heavenward. Sometimes we spent a Sabbath in Philadelphia, and preached in the evening at that great Methodist church on Washington Avenue, where the popular preacher, Rev. R. W. Humphries, reigns. If the reader desires to get the benefit of a real song tornado, go there sometime to church and hear that vast concourse of people sing. It may not be quite equal to what we can get up down here, but it comes next to it.

Our steamer, the "Onatcha Belle," is floating gracefully around the great curves in the "Father of Waters," stopping here and there for a few barrels of molasses, a few bales of cotton, or some passengers, and by the time she touches port at the "Crescent City," she will be freighted to the water's edge; for the State never before poured such an abundance of all productions into the New Orleans market, much of which will come north. Prices are low, and sales less than they ought to be, but the marts are full. That which this State needs is immigration from the North. Here is a climate unparalleled, and here are rich lands. All we need now is people of industrious habits, people who will be true to God. Louisiana ought to be the garden of America. The summers are far more pleasant than many suppose. The yellow fever has not effected us much for a long time. With a rigid enforcement of quarantine here, new Orleans, we may escape it altogether. There has been very little of it there for ten years—this last summer not a case.

We hope the readers of the *HERALD* will not forget to send us a little help for Ames Church. Friends are beginning to respond. The pastor and secretary of the board of trustees will jointly acknowledge all donations, whether from individuals or Churches, in the columns of the Church papers. Jan. 12. J. H. McCARTY.

LITERARY AND EDUCATIONAL.

During the past year eleven thousand books have been copyrighted in the United States.

Baron Tauchnitz, the Leipzig publisher, has been nominated by the King of Sweden to a life peerage in the upper house of the Saxon Parliament.

Rev. Dr. C. D. Hartranft, of New Brunswick, N. J., has been elected Professor of Ecclesiastical History in the Hartford Theological Institute.

Miss Lizzie Hunt, of the Northwestern University of Illinois, won the first prize in the intercollegiate contest in New York.

The Misses Susan and Anna Warner, authors of the *Wide, Wide World* and *Queechy*, are now in their sixties. They live an isolated life on Constitution Island, in the Hudson River, and receive a comfortable income from their books.

Mrs. W. E. Forster, a daughter of Dr. Thomas Arnold, is editing for publication in six volumes an authorized collection of her father's sermons. Illinois now has 23,000 teachers, and there are 750,000 scholars entrusted to their care.

The Oxford University crew have decided to challenge the crew of Columbia College, New York, to row a race from Putney to Mortlake, for the college championship of the world.

A mechanic school for boys is proposed for Oakland, Cal. One citizen promises to subscribe \$20,000.

Nebraska is said to have more than 2,500,000 acres of land set apart as a permanent endowment of the public schools. Those school lands sold thus far have yielded an average of \$750 an acre.

Capt. Burnaby, author of "A Ride to Khiva," has already had more than \$10,000 from his volume. The system of publishing in England allows an author much more chance for profit than that in vogue in America.

President McCosh, of Princeton College, said recently, that during the last nine years \$2,500,000 had been given to the college, the number of students had increased from two hundred and fifty to five hundred, and that of professors from twelve or fifteen to twenty-seven.

Says an exchange: "Rev. Joseph Cook says the six greatest works of fiction of this century are Richter's 'Higo,' Goethe's 'Wilhelm Meister,' Tagore's 'The Miserable,' Scott's 'Ivanhoe,' Tolstoy's 'Anna Karenina,' and Mrs. Stowe's 'Uncle Tom's Cabin,' in the order named; with 'a great gap' between the first three and the last."

One of the most illustrious antiquarians and archeologists has just died—Mr. Thomas Wright. While an undergraduate at Cambridge he began his antiquarian studies, and wrote *Fraser's* and other magazines. He was one of the principal founders of the British Archeological Association, and in later years wrote voluminously for the *Art Journal*. He was selected by the Emperor Napoleon to translate into English the latter's "Life of Julius Caesar."

All the new catalogues of Columbia College went sent back to the printers when it was found that the types said that one of the professors was "Professor of History and Political Science."

The Bishop of Manchester, one of the British commission who came over to America a dozen years ago to examine the schools, has recently given it as his opinion that the American elementary schools attempt to teach too much. Every knowable and teachable thing under the sun was crowded into the curriculum, he said, and the result was, that there was no solid instruction and no instrument of mental discipline that farago of multifarious, and he might say omnifarious, learning was a great delusion and a prodigious snare. To learn a few things well and thoroughly was, he was quite sure, the right method of disciplining the mind.

THEATRE REFORM.

[We publish this communication from an officer of the N. E. Theatre Reform Society, on account of its fairness and good temper, but heartily endorsing, however, the action of the Preachers' Meeting.—ED. HERALD.]

It is reported that the Methodist preachers of Boston recently expressed the opinion that any attempt to reform the theatre will prove a failure; that the idea is thoroughly Utopian; that the theatre is vile, and that continually; and that thus it will always remain, carrying ruin to the souls of men. A sad picture, truly, and we believe, honestly expressed.

We are not in the least surprised at these emphatic declarations, for in the minds of most Christian men this view has long been entertained. We admit its truth (with certain reservations). If we did not, the New England Theatre Reform Association would have never had an existence. Allow me to trace the brief history of our society, and then please say if we should forsake our ground.

As cautious men (not to say as Christians), at first we looked upon the whole matter with suspicion and no slight alarm. It was of no avail. To retain peace of mind, we were compelled to take it up (like some men the ministry). You see our calling, brethren. We could not disobey.

Since then we have found rest, suppose appearing on every hand; and we now have the work well under way, fervently believing that the Lord is on our side. Are we deceiving ourselves—"led captive by Satan at his will"? Not so, surely; but doing the Master's bidding. We count souls too precious to be instrumental in their slightest harming. We would labor to save men, not to lead astray.

We call to mind—and so will you—that some of the best of men (ministers included) opposed the agitation of the slavery question. Whole Churches (almost) at the North were arrayed against its discussion. Brethren, we

have witnessed the result. They were blind, and could not see afar off.

In the consummation of the temperance reform, total abstinence may not prevail—probably will not—but intemperance itself will surely fall. We are living in an age of wondrous progress, and a man is not a man who is not treading abuse beneath his feet (by Divine help, of course). In the very nature of things God will never remove temptation from our path. He justly requires that we be men; not tottering, feeble imbeciles. He will not blot out the sun to spare weak eyes. The eye itself must heal and strengthen. Were all "abused" things taken from the earth, it would become a waste and howling wilderness, unfit for man to dwell upon. Civilization, progress, religion, would expire.

Our "neighbor" (the actor) has too long been neglected. Too long have we regarded him and his calling with pharisaic eyes, exclaiming with devout Nathanael, in his ignorant prejudice, "Can any good thing come out of Nazareth?" We have now come in contact with the actor pleasantly, face to face, and our eyes are opened. We believe in him, although, in some respects, he is "a great way off." We blame ourselves for this. As we have been expected, we find them "human wariors," some favoring our views, others scouting.

We are now prepared to put the question, viz., Would the Methodist preachers of Boston (or any other Christian men) counsel us to desert our post? Dare they? If not, let them kindly say so, and come over and help us. We invoke their aid, and that of all good men, to purify the play-house. You must not commit yourselves to the absurdity of believing that Satan would cast out Satan. Neither mix things, please. It is not, "May I go?" That, God and conscience will decide. At present, there is an honest difference of opinion upon this point. In this matter of the drama we must cherish the spirit of compromise, each worker yielding somewhat, and thereby secure union to stamp out its immorality. A Voice we all have said of this and all other lawful things, "Save the good, and cast the bad away." To do thus is wisdom. Any other course is failure. We speak as unto wise men. Judge ye.

I am (although now of another fold) an old Bromfield Lane Sunday-school scholar, of the days of Superintendent Bagnall. Uncle Cook was a teacher, the Winchesters, Gray, and others. I still retain in my memory the beautiful countenance of my young lady teacher. The Thayers, too, were there, the Pattons, Templeton, Sunderland, Meek, Burnham, and others. A long, long time ago! That old wooden meeting-house recalls pleasant memories.

GEORGE B. WATSON, Sec'y.

TEMPERANCE.

The Murphy movement in eastern Massachusetts, has been eminently successful. The meetings under the direction of the great reformer, closed in Springfield on the evening of the 22d. Though an admittance was charged, the hall was crowded, and about 500 signatures to the pledge were received. Resolutions of commendation signed by the ministers of that city, were heartily ratified by the large audience.

Mr. Murphy went to New York on the 23d, but the meetings will be continued for some time to come.

On the 22d, according to the report in the *Springfield Republican*, "the Chicago town hall was packed full to hear an address by Mr. Murphy himself. An extra train came down from Chicago Falls bringing a large number, and from 1,000 to 1,200 people were on hand. Though feeling quite unwell, Mr. Murphy nevertheless spoke for about three-quarters of an hour, dwelling upon kindness and love as the mainstays of the work, glorifying home, and in conclusion giving a brief sketch of parts of his own life. He was followed briefly by his son. The pledges were signed in good numbers at the close. Messrs. McMaster and McCarty stay at the Falls through the week, and will be at the town hall Sunday, going next week to Waltham. They have been meeting with excellent success at the Falls, where all but three or four of the employes of J. Stevens & Co.'s fire-arms shop are among the signers. This shop shut down yesterday to allow the men to hear Murphy."

At Easthampton, according to the same journal, the temperance movement "has struck with a force which thoroughly surprises friends and foes alike." Though the town has always had a fine reputation for morality and sobriety, yet the insidious foe has been at work. "There are now nine licensed places in that town, and various unlicensed places. None of these, however, with the exception of one small beer saloon, and the drug store, which sells almost no liquor except for medicinal purposes, are situated in the center, the remainder being in the factory villages. Some of the places, it is well known, violate the law constantly by selling over hours and on Sundays, but no official complaint has ever been made against them, and they are permitted to do about as they like. In consequence, the sight of drunken men on the streets has become common, and the dwellers on a respectable street leading from the center to the 'new city' complain bitterly of the discomfort caused them by these fellows."

Meetings are now being held, marked with great enthusiasm. On a single evening three hundred new names were gained to the pledge. The work progresses very favorably, also, in Northampton.

CALENDAR FOR 1878.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	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ZION'S HERALD.

THURSDAY, JANUARY 31, 1878.

The voice of peace is again heard in the East above the awful thunders of war. The past week has been one of great anxiety. For a time it seemed inevitable that England would be drawn into the struggle. She has evidently been treated with scant politeness by Russia. The secret of this is made apparent by the fact, now revealed, that Germany and Austria had accorded with the terms she had already determined to force upon Turkey; so that England would be in the minority in the anticipated conference among the European powers. In spite of the proffered resignations of Lord Carnarvon and Earl Derby, the government ordered the British fleet to move from Basia Bay to the Dardanelles for the defense, if necessary, of Gallipoli and Constantinople, threatened by the Russian forces. But the Sultan has anticipated the late movement of England, and has ordered his commissioners to sign the severe (but not unexpected, in this respect, after such terrible sacrifices) preliminary terms of peace. These we give in another column. The power of Turkey is thoroughly broken, and she becomes but little more than a dependent upon Russia, held by an iron hand. Thus ends the five hundred years of the remarkable empire of this long triumphant and arrogant foe of Christianity. Her power has been greatly abated in modern times, and the bitterness of her hatred kept under bonds by the dominant influence of adjoining Christian nations. She has felt, also, the power and light of Christian civilization, and has indicated no inconsiderable advances in tolerance, and won even strong friends among our Christian missionaries. Still Mohammedanism knows no tolerance for Christianity, and the Turk very slowly yields to the Christian forces of the nineteenth century. We shall watch with great interest the new lines and colors about to be made upon the map of Europe. It will be no light matter to adjust all the antagonistic interests, and determine the new metes and bounds.

Ought the startling fact announced by Bishop Foster at the late missionary meeting, that there are two thousand men at the present time, throughout the land, seeking pulpits in our different Conferences, while there is no place open for them, to drive any young man, convinced that he is called to the work of the ministry, from entering upon a thorough preparation for it, or any one now in training to renounce the work and enter upon some other calling? Certainly not. If God has providentially and directly led a young man to the door of the ministry, He will open that door in due time before him. Providence is not crowded, although the Conferences are full. The impressive and suggestive fact will tend to sift candidates. Men that come to the ministry simply for a living, will be discouraged and retire—happy for themselves and for the Church. Men that "think of themselves more highly than they ought to think," and expect that the high places of the Church will be at their feet as soon as their training is completed, will soon leave the work in disgust, greatly to its advantage. There will be no necessity for limiting and hurrying a preparation. Young men will not now be unwisely persuaded to cut short a portion of their preliminary studies; they will be enabled to take broader courses and enrich themselves with generous learning. But if a young man determines to fit himself to the utmost for usefulness; gives up all anxious choice about his field of service; offers himself in a cheerful and entire consecration to the blessed work of the ministry; stands ready to go to the Orient or Occident, or to the isles of the sea, as God may indicate; only asks at the Master's hand a portion of the field for cultivation, and is eager to press into fresh work, and meet, even at home, with missionary sacrifices and limitations, no Conference will be too full for such a man. In some way, God will thrust him into His harvest.

As a believer in the Lord Jesus Christ you are expected to take part in the conquest of the world to His cross. A part of the army of occupation, you are ordered to report in readiness for service, armed and equipped as the law directs. If not called personally to advance into the enemy's land, if permitted to remain in camp, or to hold a place in the reserve corps, or in the commissary department, while others advance to the front, you should show the more diligent in giving the advance your support in word and

barley loaf and the few small fishes. The Gospel is to feed the multitudes of mankind, and to have many baskets left. The inexhaustible resources of the divine economy are never so evinced as in their expenditure. The effusion—the copious outflow—proves the fullness, the super-abundance, of the nether springs of the Gospel.

SHALL ONE SUFFER, OR MANY?

When a minister, especially if he is a young man, falls into some eccentric course of thought, some opinion quite opposed to the accepted creed of his Church, there are always those who do not sympathize with his opinions, who are yet unwilling to have his pastoral relations interrupted. To their minds such a course looks like persecution for the sake of opinion. Church discipline has to them the aspect of the Roman Catholic Inquisition, and all the possible injury that may accrue to the cause of truth, the perversion and spiritual ruin of many persons, seem of little moment compared with the individual disappointment and personal inconvenience that may be brought upon an ill-balanced and willful religious teacher, by his peremptory removal from a pulpit whose traditional doctrine he is denouncing.

There are hardly any limits that may not safely be permitted to private members of Churches in matters of religious conviction and even speculation. Exposed as young people are, and, indeed, as are all not well-trained and established minds, in our days, to the powerful influence of the press and the platform, which meddle with equal freedom with sacred and secular topics, and interpret Scripture as readily as party platforms, and to all forms of speculative philosophy represented by plausible speakers before public audiences, it is not wonderful that we constantly find in our congregations and Churches the crudest views of some of the fundamental truths of Revelation. It is the duty of pastors patiently and wisely to deal with such misconceptions, which often take on the form of positive convictions; to bear patiently with the ignorance, prejudice, and perverseness of these ill-instructed hearers or members of his communion; and persistently and clearly bring forth the simple truth of God as the great antagonist and cure of all error in faith and practice.

It is only when positive untruth and injurious views of character and conduct are promulgated, when ignorance and perversity thrust themselves forward as teachers, taking the head of a Sunday-school class, the lead of a Church class, or gather to themselves a special body from the membership to listen to their ravings and to yield themselves to their perversions of God's Word, that active and peremptory discipline is called for. Then it is better, every way, that one should suffer than many. Poison spreads rapidly. It is better to lose a class of Sunday-school children, a class of otherwise excellent Church members, even a segment of the Church itself, with the corrupting leader, than that the whole body be infected, or disaffected, and its spiritual harmony and power destroyed.

But it is a very different matter in the instance of the minister, especially in a connectional body like ours. No man admitted to her pulpits simply stands upon his own merits. He voluntarily and solemnly, under the most impressive circumstances, accepts both her form of faith and discipline, and then receives her public recognition and benediction. He goes forth, not simply a minister, to preach his own views, to chronicle the gradual evolution of personal theories of doctrine, government or Christian modes in his own mind, but he steps out into an immense field as an accepted and approved Methodist minister. His credentials introduce him where he is not otherwise known. Churches all over the land receive him as he has been accepted by the faith of the Church, promised to conform to her discipline, and bears her official signatures upon his parchments. He does not preach anywhere simply as an independent thinker and public teacher. As long as he bears the serious responsibilities of the ordination vows which he voluntarily took, being duly instructed as to the significance of them, and warned to consider carefully the step he was taking when he stood at the altar and responded to the searching questions he was then asked, he can honestly be nothing else than a Methodist minister and an obedient son in the Gospel. It matters not what new revelations are made to him; what progress in truth seems to be vouchsafed to his mind; how unwise and obstructive the creed and modes of the Church of his original choice appear to him in his new and superior light; how deep are his convictions that other and antagonistic views of doctrine and revelation ought to be proclaimed to the people—he cannot, without breaking an awful vow, preach any other truth than that he has promised to proclaim.

William L. King, of New Haven, comes to the rescue of the fair name of his State, in a portrayal of the "Blue Law Forgeries of Rev. Samuel Peters," an Episcopal missionary in Hebron, Conn. In 1774, when the first founders of the American Revolution began to alarm the loyalists, he fled to England highly exasperated, where he spent his time in vilifying the colonists in an anonymous history of Connecticut, in which appear the forged "Blue Laws" against kissing babies, cucking and sweeping, on Sunday, etc. The mildness of the criminal laws of the Connecticut colony may be seen in the fact that they capably punished only fourteen crimes, while English laws inflicted the death penalty for a hundred and

him, and preach just what his varying convictions prompt him to utter. No one has a right to hinder him unless his utterances are corrupting. He stands, then, for simply what he is; deceiving no one by the denominational alliances with which he has been heretofore connected.

If a minister will not voluntarily withdraw from the pulpit, he has sworn to uphold, and to the faith of the Church whose recognition gives him ministerial life, no false sympathy, should spare him. He should be treated tenderly, fraternally. His recovery should be earnestly and prayerfully sought. All this failing, without unnecessary delay, through the generous and forbearing processes of the Church, he should be put aside from her ministry. For he is, every day he preaches, breaking the most solemn vows a man ever took upon himself, thus destroying any pity that might otherwise gather around him. He is not a bondman. He is not chained. He is not oppressed. He is, voluntarily, to secure the offices, and benedictions, and opportunities of the Church, after careful examination, pledged himself to obedience. Now every time he speaks in public he breaks his sacred pledge.

Besides, he is injuring others. He is disaffecting the mature members, and perverting the minds of the young. He has lost his regard for the Church that nursed him and gave him a place in the great field of service; and he seeks to win his charge, not to loyalty and Christian faithfulness, but to the acceptance of his own personal opinions, and to the sustaining of his individual enterprises against the interest of the denomination itself. He would be entirely willing to draw the local Church away from her fellowship with the parent body, and secure for himself alone the pulpit that has been given and consecrated to the utterance and enforcement of a different Gospel. Sympathy under such circumstances, if it results in palliation and delay, becomes a form of grievous injury to the cause of Christ and to the local Churches.

THE METHODIST QUARTERLY.

In the opening article, on "Islam," Dr. T. J. Scott, of India, regards the spiritual catholicity which rebukes Jesus Christ, Buddha, Manu, and Mohammed as religious founders worthy of equal respect. He paints the false prophet of Mecca in no rose-colored hues. We agree with him that there have been enough enigmas of Mohammed by so-called Christian writers. At this point our own Quarterly has not been sufficiently on its guard in at least one writer—Rev. Professor Blyden. Dr. Scott, in discussing Mohammed's moral character, proves him to have been a liar, an assassin, and a rake. The Koran degrades God, teaches fatalism, justifies slavery and polygamy, and fosters lust. The blighting effects of Islam are portrayed with the hand of a master.

"City Methodism" is treated by H. K. Carroll, religious editor of the *Independent*. The article is a vindication of a series of editorials showing the "comparative failure" of Methodism in cities. The first part of the paper is designed to show that both the Episcopal and Presbyterian Churches are relatively advancing more rapidly than we are in cities—not that they are numerically greater. The writer then takes up the question, What becomes of the probationers? and shows that Mr. Atkinson, his reviewer, has made mistakes in his calculations which leaves a large proportion still unaccounted for. The paper is written in a spirit of loyalty towards the M. E. Church, and is designed to awaken inquiry into the adaptation of the itinerant system to cities. If Mr. Carroll's editorials had been published in some Methodist periodical, he would have avoided the suspicion of hostility to his own Church, which has been unjustly imputed to him.

"Education Among the Freedmen," is the theme of a paper by S. G. Arnold. He outlines the history of the educational movement in the city of Washington; eulogizes the moral heroism and self-sacrifice of Myrtilla Miner, founder of the normal school; describes the work of the American Missionary Association; and tabulates the operations of the various denominational societies found in the July Quarterly. These show that a great advance has been made in fifteen years from that Egyptian era of our civilization, in which it was a crime, in several States of the Union, to teach a slave to read or write. But when we look at the summary of these educational agencies, we exclaim, "What are these among so many!" The triumphal march of the Jubilee Singers, resulting in the splendid Jubilee Hall in Nashville, has all the interest of a romance. On the wings of the divine gift of song they hastened from the cotton-field to the table of England's Premier. Mr. Arnold predicts that the policy of President Hayes "will give a fresh impulse to colored education."

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fifty offenses. Peters is set forth as a malicious liar, pensioned by the British ministry to blacken the New England colonies in support of the war waged for their subjugation. He lied about his ancestors, his wife and himself. The worst of the matter is, that his fabulous "history" still lives, and is quoted in order to asperse some of the best men who have ever lived in America.

The fifth article, by Dr. George A. Phœbus, is an answer to the old question, "Was Wesley ordained a Bishop by Erasmus?" The evidence of his ordination by the Greek Bishop is entirely circumstantial, and very slender. Rev. Samuel A. Peters, at one time Bishop elect of the Episcopal Church of Vermont, believed that Wesley had episcopal authority, and Dr. Seabury was advised by the Archbishop of Canterbury to apply to Wesley for orders. He did so, and was satisfied that he could rightfully ordain him, but was not ordained because Wesley would not sign his parchment as bishop, but as superintendent. It is argued that Wesley would not take the title of Bishop, because it was against the laws of England to acknowledge any foreign ecclesiastical authority. Wesley never denied that he was ordained by the Bishop of Arcadia, though closely questioned. He ordained elders and one superintendent, using the Church of England forms for ordaining priests and bishops. He began, after his interview with Erasmus, to speak of Methodism as a unit and of himself as the head. We are glad that there is no more evidence of the validity of the Methodist episcopacy by a succession of ordinations from the apostles down. We are forever cut off from any apostolic succession but that of apostolic deeds and results.

The next paper is a sketch of the life of Osman C. Baker, one of this genuine apostolic succession, by Dr. Charles Adams, the companion of his school days. The portrait is not overdrawn. The pencil of Dr. Adams, like a pencil of sunlight, gives an accurate photograph. The memory of the just is blessed. Bishop Baker is not presented as a man of brilliant genius, but something much better—a model for our young men, an example of complete consecration of ordinary gifts, making them extraordinary by conscientious, persistent and indomitable work.

The last paper, by Prof. James H. Worman, entitled, "Philo the Jew," might better have been styled the "Alexandrian School of Religionists." It is a very readable account of the founding of Alexandria, the institution of the great library, the translation of the Septuagint, the character of the concrete system of theology, the iron of Judaism mixed with the clay of Hellenism, of which Philo is the great exponent. The contrast between the contemporaries, Peter and Philo, in the extent and permanence of their influence constitutes an eloquent finale to this interesting article.

Not the least valuable part of this and of every number of this periodical, consists in the synopsis of the quarterlies, the foreign religious and literary intelligence, and the book table. Here the editor's peculiar talent shines out.

Dr. G. D. Watson, when he wrote, and the National Association published, his pamphlet upon Dr. J. O. A. Clark's paper upon Sanctification, contributed to a previous number of the Quarterly, expected, doubtless, that the editor would pay proper attention to his very free allusions to himself. He has not been disappointed. His small pamphlet, with its writer and publishers, have been honored with one of the longest and most elaborate notices of the number. Dr. Whedon does not defend Dr. Clark's theory (he explains and qualifies it); but affirms that it does not vary more seriously from Wesleyan standards, than does Dr. Raymond in his eschatology, or Dr. Curry in his bodiless resurrection. He thinks there is a demand that there shall be some freedom of expression allowed to the highest and most loyal minds in the Church. Having explained his views of Dr. Clark's theory, he then carries "the war into Africa," and "comes down" with characteristic vigor and nervousness of expression, upon the most conspicuous names of the National Association, criticizing their spirit and the effect of their teachings. All this makes very lively reading. Whether it will tend to a settlement of the present unfortunate controversy over the most precious grace of the Gospel of the Lord Jesus, remains to be seen.

On the cover of the Quarterly the publishers say, "What a noble theological library will its volumes be at the close of this new century!" Yes, but it is not time that this small army of soldiers for the truth should have a captain in the form of an Index, capable of making them fight at a moment's notice, in defense of any imperiled outpost of Christianity?

Editorial Items.

The fourth Annual Report of the President of Boston University comes promptly to our table. It is a handsome pamphlet of forty-six pages, and presents a full and careful record of the work of the University during the scholastic year 1876-77. Beginning with the Corporation, it notes the retirement of Bishop Wiley and the succession of Bishop Foster, the death of Harvey Arnold, and the election of Hon. William Phelps. The Board now numbers twenty-five. In the University Council no personal changes occurred. Adding to the Senate, or body of regular professors, the special instructors, proctors, etc., the whole number of officers of instruction and government was one hundred and four. In the year 1881 a new factor in the general organization—the University Convocation—is to take its place and commence the exercise of its functions. Under certain regulations this body is to consist of all persons admitted

by the University to degrees, and it is to be entitled to representatives in the Corporation. The statutes of organization, provisionally adopted at the annual meeting of the trustees, are prefaced in the Report with the following explanation:—

"In most, if not all, American universities graduation terminates the membership of the student. Commencement day numbers not only the bond that binds him in daily association to his class, but also that which unites him to the institution itself. Entirely different is the theory of membership adopted in this University. Here real membership is to begin when in the other case it ceases. Before taking his first degree the student is, in an important sense, a probationer. He can reach a permanent membership in the University by a longer degree. If he can win his first degree, he is immediately, or in a short time, promoted to membership in the University Convocation, where through life he is effectively related to the conduct and government of the institution. Under this plan, which more resembles that of the English universities than any other, graduation is not the exclusion of a student from the body academic, but the disabeyment of a son by a mother no longer *alma*, nor the expiration of a citizen by a local literary republic;—it is promotion, a reception into fuller membership, a loading with new honors and responsibilities."

In the appendix there is given a list of over four hundred and fifty persons already admitted to degrees, who, under the statutes, will be eligible to membership in the Convocation in 1881. According to present appearances the body will be entitled to nominate its first representative to the Corporation in the year 1884, and to enjoy its full representation by five trustees, in and after 1888.

The review of the several colleges and schools is systematic, and includes full and careful reports prepared by their respective Deans. The new standard of requirements for admission to the College of Liberal Arts is set forth, and some of the benefits which it is hoped may result from it. Of its beneficial effect upon preparatory schools and their methods, the Report says, "It is hoped that it will enable them to retain their maturest students a full year longer than hitherto. Adding this period to their course of instruction, it will add from fifteen to thirty per cent. to the annual aggregate of students in attendance, and correspondingly to the current income of the school for tuition."

With this, better teachers will be employed, teachers qualified to do the work hitherto generally done in the Freshman or Sophomore year of college. These superior instructors, holding their students a longer period of years, can arrange their work more systematically, and secure a higher degree of the fruits of a continuous and faithful drill. More than this, having to fit pupils for the University in four languages, beside the vernacular—a task devolved upon no other fitting schools in the world—our faculty will be forced to attempt those reforms in the methods of teaching languages which have been so long and so exactly demanded. The student, read at night to at least three of the languages, will be required, the languages must be taught with a view to the securement of that ability. The years hitherto spent in so many schools in memorizing philological disquisitions and tabulations mis-called grammar, must be given to original texts. The pupil must be emancipated from his slavish bondage to the lexicon, and enabled to enjoy the author to whom he is introduced.

"Here, then, is a great revolution to be effected. The University cannot afford the cause of higher scholastic culture no proper service than by lending her powerful influence to this reform. By giving the fitting schools more and higher work than they have had, by requiring a quality of scholarship not heretofore required, by directing students and aids to teachers in fitting schools relative to the work to be done, by training teachers for those schools according to new and better methods, and all these and many other ways she can promote the beneficial change."

We have not space to speak of the departments in detail. All were remarkably prosperous and the aggregate of new students was no less than six hundred and seventy, of whom one hundred and eighty were honorably graduated in June.

Every annual review of the wonderful growth and promise of this new University impresses us afresh with devout gratitude for the opportunities here afforded to labor for the promotion of light and learning, and the kingdom of our Lord Jesus Christ. Its managers carry a profound sense of responsibility, and deserve the sympathy and co-operation of all good men. Even more, if possible, do they deserve the aid of all good women. We are glad to see that there is a movement among the ladies to endow a professorship in the College of Liberal Arts. We hesitate not to believe it will be done. There are other cheering indications in the financial outlook, but until each year's outgo is fully covered—and somewhat more than covered—by each year's income, the trustees cannot feel that the institution is in a thoroughly safe and prosperous condition. Its prospective resources, however great, will not be greater than its prospective necessities. None now known can possibly quit them. The future must be sacrificed to the present.

The pending subscription of \$300,000 should at once be raised to the point where it can become available (\$100,000), and then as soon as possible completed. "Meanwhile," we repeat and emphasize President Warren's closing exhortation,—"meanwhile, let every friend who cannot immediately do what his or her generous interest may prompt, see to it that such testimony provision is made as shall in any event secure the ultimate realization of the good intention."

An intelligent and appreciative leader of the full debate which has taken place in Worcester between Rev. Henry Lummis, of the N. E. Conference, and Rev. Miles Grant, relative to the conscious existence of the dead, thus writes: "The great discussion has been going on now for evenings. . . . Prof. Lummis was just grand last night. What a privilege to hear such a man debate—no candid, so exact, so clear, so sharp, so able, so eloquent, so scholarly! As I listened, and as he proceeded, my respect for the gifted and accomplished brother rose to pride and admiration—nay, almost to veneration. First he laid down his carefully considered rules of parabolic interpretation. Then he carried out grandly into the arena and stormed all the materialistic interpretations of Mr. Clark's parables, flung out his challenges right and left, and swept the field. Grant undertook to make a point in reply to Lummis, on the parable of the rich man and Lazarus, with a pretentious show of his little knowledge of Greek and Hebrew, when Lummis drove him to the wall, and wrote off to give five dollars to anybody who would find any one of three leading Greek or Hebrew lexicons giving Grant's meaning as the primary meaning of the words under consideration. The offer is out for all the scholars of the H. S. School, as well as for everybody else. . . . The way the Professor planted himself—Christ's parable last night, as on a commanding height, and then poured forth from his loaded and thundered-up guns the volleying fire, was marvellous. From the heights of his arguments it rained hailstones and coals of fire and a storm of death-dealing shot in every direction. What is to come hereafter remains to be seen. But I shall be greatly surprised if, at the last, he does not bring into the field an overwhelming array of reserved forces, and march with all the might of his argument straight along over Grant and all his gathered host."

It is true, the impressions above described are those of an enthusiastic partisan and friend; yet the foregoing sentences are from the pen of a clear thinker and cultured man; while those of us who are personally acquainted with Brother Lummis, and know not only of his resources, but of his great self-possession and unrivaled skill in debate, can easily imagine all our correspondence has been to be strictly and literally true. Meantime it is to be hoped that a faithful, verbatim report of the debate will be forthcoming; so that the larger public may judge whether the foregoing representation is, or is not, overdrawn. There is nothing like bringing two representative antagonists face to face before the public. All disputes are then stripped away. The subtle dodges, the adroit omissions, the distinguished coloring, that often will pass muster on the printed page, or in solitary discourse, here are likely to be most effectually shown up.

Many of our subscribers may not reside near the stationed minister; in all such cases please not wait to be called upon, but forward the amount due at once. Send at our risk, if not convenient to obtain a Post Office order or send by check.

We are not surprised that the *Christianity at Work* should speak in such complimentary terms of Prof. B. F. Leggett's fine poem upon the Birthday of Burns, lately given in our paper; and were pleased to see it transferred to the columns of our contemporary. But the appreciative editor failed to give Zion's Herald the credit of so excellent a correspondent, doubtless unintentionally, as it quotes from the same paper in another column.

This word of correction gives us an opportunity to say that, by an unaccountable error, the cultured professor's address, in our last issue, was given as Poulinet, Vt., instead of Poulinet, N. H. We are too proud of him, and just at the Greenwich Academy, to be thus summarily deprived of their property in so accomplished a professor. They desire, also, to bear warm testimony to the interest of the lecture referred to upon Italy. The Academy is in fine condition, its accommodations well filled, and every department prosperous, under President Blakester.

One of the most devoted and ablest of Southern Methodist Doctors of Divinity, not unknown at the North, but esteemed for his fraternal spirit and able pulpit discourses, has prepared a two-column article for the *Southern Advocate*, which he entitled, "Suggestions for preserving the Purity and Unity of Episcopal Methodism." The details of the plan we will give hereafter. In substance it is this: That of the two great divisions, North and South, two or more General Conferences, each may be made, with simple geographical districts, and that another Conference shall embrace the colored Methodists; that all these separate General Conferences shall have the same local authority as at present, but that an Ecumenical Conference shall be formed of an equal number of delegates from all the General Conferences, to be presided over by all the Bishops, the being *ex-officio* members of it. This federal body, meeting also quadrennially, but at another date, shall have jurisdiction over all questions affecting the articles of religion, the general superintendency, itinerancy, and the general rules. It shall have the ordering of all the general conferences, and the general rules of the various societies—missionary, tract, Sunday-school and the Book Concern—under its care, and also have one general official organ. Each subordinate General Conference shall determine the number and character of its periodicals. It is a grand scheme on paper. Any one can readily see how many possibilities lie in the way of its realization. It is well, however, to have these fraternal plans suggested and discussed. There would be no greater objection to the uniting plan at the North than at the South. The fact, that already the M. E. Church, with its peculiarities of thought and action separating widely from the Church South, is established at the South, with mixed Conferences, mixed schools, and mixed Churches, would be probably an insurmountable obstacle in the way of district General Conferences. Nevertheless the effort to devise such a plan, is an honorable and Christian one.

We hope all our ministers will continue to canvass for the HERALD. A subscriber who commences in February or March is just as acceptable as if he commenced in January.

The Women's Foreign Missionary Society of our Church is performing an excellent service in publishing the only missionary periodical of the denomination. We feel a little chagrined to look over every month the handsome, well filled missionary publications of the other denominations, and of our Wesleyan brethren, and to receive none from our own secretaries. We hope to live long enough, without reaching a very old age, to see a tastefully-printed, well-filled and sustained, missionary monthly, published by the M. E. Church. But we rejoice in what we have—a beautiful and excellently-edited monthly paper—the *Heavenly Home's Friend*. If we did not make it a point to read it, its attractive pages would hold us. The present number is filled with interesting miscellany, interspersed with several strong and valuable essays. Mrs. W. F. Warren is editor, well-supported by writers all over the land. The paper is published at 35 Broadfield St., by Mrs. L. H. Dazett. When a new subscriber sends \$2.70, both the *Zion's Herald* and the *Heavenly Home's Friend* will be forwarded for a year. The latter paper is fifty cents a year.

An agent of the Depository attempted in vain to collect a claim upon a debtor to the establishment, of long standing. He found the establishment closed, and the party in interest, that the only valuable property he had in his possession, was "a good hope in the next world;" and he sought to pay his debts in this, by telling what a valuable hope this was. The agent thought our claim was worthless, as this "good hope" was not a legal asset. The debtor, however, was not so easily deceived. He evidently the agent's opinion that this "hope" would have been a secure foundation to build upon, if it had been sustained by some Scriptural evidences of faith and good works. A "hope" that does not prompt a man to pay his debts in this world, affords too substantial wings with which to sweep the solemn space beyond the veil.

Dr. Franklin Johnson, pastor of the Old Cambridge Baptist Church, has published a particularly able, Scriptural, and eloquent discourse upon "The Resurrection of the Body." It is one of the freshest and clearest expositions of the Orthodox view of the resurrection that we have read, lately. It rises also in its style to the height of the sublime argument. W. H. Colcord, 288 Washington Street, prints the pamphlet.

We have received the note from a member of G. F. Cox's Father, stroke of paralysis. It is light, and the physical aspect absolutely favorable. The symptoms of a favorable symptom develop, favorably somewhat. Will, of course, be much, in mind seems to be in a peace, and so far as he through his weakness, only gratitude and joy with the goodness of the desired me to communicate to you and his brother in your prayers your brother in Christ.

A. Williams & Co. wholesale criticism upon the form of raising money in modern times. It is even as a Theatrical Manager. "Generation." From the "Blackstone" Boston. This little pamphlet, published by the Old South Church, contains many interesting facts. William Blackstone, a Boston; his removal to Providence; his fortune there, and his death. In a poem more noticeable of incidents than his verse.

The College Monthly contains the very able of G. Coker, D. D., and P. The former was a champion upon entering upon a powerful defense of rather religious as distinct or simply secular, could in his inaugural address, and the interest of which charge was of which they are two noble preservation. The college out with a new inspired chief.

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The proceedings of the last General Assembly of the

A. S. WEED, *Zion's Herald*. 342

The Family.

LITTELENESS.

BY MISS M. E. WINSLOW.

"Most gladly, therefore, will I rather glory in my infirmity."

Weakly from stair to stair,
Slowly climb the little feet,
Dress away and tangled hair,
Pouting lips as berries sweet.

"I'm so tired, don't you see?
Does I never 'til day-stairs,
Drum, won't you carry me,
So as I can say my prayers?"

Light the burden that I bore,
Nestling softly on my breast;
Arms that hugged me o'er and o'er,
Tie form at perfect rest.

And the midges softly said,
"Alas! 'ou glad I'm small?" "O' see,
When I have to go to bed,
'Ou tan always carry me."

Glad I elaps'd the maiden close,
Warm the beating of my heart;
Love, which every parent knows,
Made the happy tears-drops start.

Ah! I thought, my weary feet,
Toiling painfully life's stair,
Often find it passing sweet
When I meet my Father there.

Weak and sinful, poor and bled,
Glad I seek His sheltering arm;
Joyful welcome there I find,
Calms security from harm.

Whispering frailties and low,
In His ever open ear,
Words whose meaning I scarce know,
Yet He loves to pause and hear.

Does there ever o'er Him fall
That glad thrill of holy glee—
Gladden that I am so small,
He can safely carry me."

WORTHLEY BROOK SKETCHES.

BY REV. D. F. TEEFT, D. D.

FIFTH PAPER.

Our last despatch sketch closed with a promise to say something, not before or elsewhere said, of Prof. S. M. Vail, D. D., whom we have known from boyhood.

We believe it was at the beginning of the autumn term of 1832, at Casenovia Seminary, in New York State, and at one of the four-story hall of the new building of that institution, that we first saw the young lad now so widely known as Dr. Vail. He was standing by the end window of the hall alone. As we passed up the stairway and landed at about the middle of that hall, we heard what we took to be an suppressed sob in that direction. We proceeded directly to him, and asked him what his trouble was; and his reply came quick, that he was a stranger there, and that he could get no one to take him in, as all the young men declined rooming with a boy.

We then, as a sort of student-teacher, had a room at the other end of the same hall. So we told him to go over and stay with us till he could find a better place. At once accepting our invitation, he tarried with us in that room for a couple of years; and it was in that same room, also, that he experienced religion, while his room-mate and other young men of the institution were praying for his conversion.

While living there together, our domestic work was accurately apportioned, we taking the part of bed-making, sweeping-out and tidying-up the room in general, in which we became as expert as any chambermaid; and we have ever since boasted of our superior skill in sweeping and making beds, at which our good wife and in-credulous daughters always have the enjoyment of a hearty laugh. Vail, on the other hand, was to do the out-door work, which, in summer, consisted of supplying the room with water, and in winter with water and wood. But Vail's father was a rich man; and the son could afford to hire a man to cut and carry up the wood, and sometimes the water, too. We, on the contrary, though having a father able to assist us, had voluntarily and resolutely cut off all such support by joining the Methodist Church. Having to earn our own living, we therefore did our own work, teaching about five classes a day, and getting our lessons and reciting them in four. But our life was happy; and we never shall forget those two glorious years of the closest intimacy with Dr. Vail. Our mutual confidence and friendship have lasted to the present moment. We know each other too well for the slightest misunderstanding of our general drift of life, of purpose, and character.

Dr. Vail remained at Casenovia while we were closing up our course of study at Middletown; and then, in 1836, we met again at Brunswick, where he had entered as a freshman at Old Bowdoin. His leading characteristic as a student was not rapidity, but dash, and splendor, but close application and the most absolute thoroughness. He took time for everything. He mastered whatever branches of learning he undertook; and this course, when his four years at Bowdoin were completed, added to his three or four years at Casenovia, had made him one of the best scholars in the Methodist connection.

But on leaving college he did not, as too many do, abandon study. He continued to be, what he ever since has been, a student. In 1842-46, we find him a member of the New York Conference, where he took high rank in the work of the ministry and of education. In 1847-48, he was a member of the New Jersey Conference, where he was still successfully engaged in the sweet labor of instruction. In 1849, he went to Concord as Professor in the Garrett Biblical Institute, remaining in that work till 1868, holding his ecclesiastical relations, we believe, with the Maine Conference, of which he is still a superannuated member.

Besides these memorable services to the Church, Dr. Vail has served his country as a consul in Germany, at the termination of which office he spent some time in travel and study in the countries known to us as sacred. His pen, too, during all these years, has been a busy one. His writings have been chiefly of the magazine and newspaper order; and in these he has aimed at immediate practical results within the limits of his own Church. His work on ministerial education covers the whole ground of that important subject, and is an earnest of his ability in every line of knowledge and of thought. But Dr. Vail has not gathered up his many fugitive publications; nor has he written and published the works so long seething in his busy brain and for which he has the highest qualifications. Perhaps, as he has now reached his period of long-expected rest, these great works are yet to come. He is, at all events, our best orientalist, and we hope to hear from him in that line of work.

It remains only to tell the connection sustained by Dr. Vail with this little country parish. Like the writer of this meagre sketch, he is of New York origin, his father's home having been in the country near Poughkeepsie. But not only did he finish his classical education at Bowdoin, only twenty-five miles away, but he here married, within the bounds of this circuit, the youngest daughter of Samuel Cushman, esq., before mentioned as one of its leading citizens; and he still holds his connections here in the Maine Conference. We all feel proud of him, and hope that his later days may be his best. Whatever may be his lot, whatever his success, whatever his triple glory as scholar, teacher, writer, we shall forever claim him as a representative of the little parish of Worthley Brook.

GATHER JEWELS FOR THE KING.

BY MYRA ADA GOODWIN.

O eager hand, for what are you trying?—
For the gold the rugged mountains keep;
For the pure white pearls, their beauty lying
'Neath the tangled seaweed of the deep?

O searching the sands of distant river,
Where the precious star-like diamonds
Lie waiting beside some ocean ever,
For ships that left with the morning tide?

O restless brain, o'er what are you burning?
O'er secrets laid in some ancient lore?
O'er the mystic leaves of Nature turning,
To read where others were fabled before?

O striving that others be fabled before,
A crown of laurel may grace your head?
That now your name may be wreathed with
Roses, and still live on when others are dead?

O ransomed soul, for what are you living?
For what are your labors, prayers and tears?
Oh, what is there worth the priceless giving—
Time to prepare for immortal years?

Do you gather flowers that fade while blowing?
Time to prepare for immortal years?
Do you rest where ripened grain is growing,
Though the night-time cometh all too soon?

Do mountains and gems of ocean
Were worth the struggle if life meant less,
But what can repay a son's devotion,
That such eternal years will bless?

Can the gold and gems of earth be taken
When the King comes of his jewels bright?
When the crowns of earth are all forsaken,
And the spirit takes its upward flight?

There are jewels worth a life's hard toiling,
Lost in sin's dark ocean and shame's dark waves,
And gems the rust of deep in living graves;
Gather these jewels, though cold billows
Break in tempests around you bitterness bring;
Save those rare gems, though heart may be aching;
Oh, gather the jewels for the King!

There is not a soul so black with sinning
That the Lamb's pure blood cannot restore;
Then let all your strength be spent in winning
The lost to His loving arms once more.

Then life will be like a peaceful river,
And death its "Well done!" and crown
Will bring, While in His bright home will shine for ever
The jewels you gathered for the King.

THE DAUGHTERS' INHERITANCE.

BY MRS. O. W. SCOTT.

[Continued.]

But there is something to consider besides the protection of the Church. It should be consistent. Much has been said of its liberality toward its female members, and in "A Hundred Years of Methodism," Bishop Simpson truly says: "While Methodism has never brought forward its women quite so systematically in the business of the Church as has been done by the Society of Friends, yet it may safely be said that no body of Christians has so fully developed the talents and enterprise of that part of the Church."

But why should we not have "system" as well as the Friends? That society has a noble corps of quiet, dignified women, a few of whom have an enviable reputation wherever they are known. When they go from place to place in their Master's service, they carry with them credentials showing them to be responsible "preachers."

But what are the Methodist women who lead revival meetings, and go here and there to "aid" in carrying on the good work? Are they preachers? teachers? evangelists? exhorters? Bible-readers? Nay, verily. Paul called such "servants of the Church" and "laborers in the Lord," but even these appellations cannot be claimed as a

lawful "inheritance." If these workers commit misdemeanors, to whom are they answerable? To the local Church alone where they chance to be members; and if unjustly condemned there, to whom can they appeal, even though their reputation be dear to scores of converts all over the land?

Consistency, also, demands some recognized title and definition of duties, for the sake of those who are, or will be, our exponents of Bible truth in foreign lands. Heathen women must largely depend upon Christian women for their knowledge of salvation; and even now we may almost say that there is a "woman's Church" hidden in zenanas and out-of-the-way places to which no male ministers. But supposing some high-caste Hindoo lady were dying in her secluded apartment. Her trusted teacher, having led her to Christ, could not touch her brow with baptismal water in the name of her divine Lord, nor administer to her the last tokens of His love. Surely it seems that those who say to these devoted women, "Go, teach!" might dare, in the largeness of their commission, to add, "Baptizing in the name of the Father, and of the Son, and of the Holy Ghost."

From this standpoint we see that just here two interests mingle, and that the plea for consistency is not alone for the sake of the Church, but as well for the sake of the "daughters" who have heard what they consider a divine call to public ministrations. It is simply a matter of wonder to us that so many have had the courage to heed that call, knowing as they do that it finds no echo in circles of ecclesiastical authority. We also marvel that they have survived the criticism so liberally bestowed, and the opposition which has sometimes followed close upon the heels of chivalric devotion and fulsome approbation. We may be asked to consider just here the fact that our Church favors a most liberal education for women, and even approves a thorough theological training. Very true, and it has certainly earned the gratitude of all the "daughters" for its generosity. But what peculiar encouragement is there for the young woman who takes a theological course? When she has completed it, has she a right to the "Rev." sometimes used as a prefix? Not in reality, since she cannot claim one of the sacred rights belonging to those who are recognized as ministers in the Methodist Church by that title. Nor does the thorough training and class-day honors she may have received gain her admittance to the society and discussions of a ministerial convocation, judging from reliable reports.

But while debarred such privileges, we might expect to see increased sympathy and confidence exhibited by her sisters in the Church. This, however, is not the case—in New England, at least. While some always welcome anything that looks like progress, the great mass of women are ready to sympathize, and only the deep root of an overweening ambition, or a contempt for domestic employments, and govern themselves accordingly. These embarrassments, and more which we cannot pause to mention, naturally follow her because she has placed herself in an anomalous position which must continue to be such until a direct communication from on high, or from the powers which control the Church, takes the whole matter from the low plane of comment and criticism and gives it a "local habitation and a name."

Such action, if it favored the bestowal of an "inheritance," would be definite and discriminating, making it possible for a woman of culture, piety and ability to follow God's leadings in a legitimate way within the Church of her choice; and impossible for one of ungodly mind and doctrine, of zeal untimely by knowledge, to injure herself and the Church by any unauthorized public demonstrations. Are there reasons, logical or theological, why such action might not be taken?

Of course there are those who speak of the "ambitious sisterhood" with a jealous intonation, and while painfully aware that beings of such an order do exist, feel assured that naught but disaster to themselves and the cause can follow in their wake. They remind us of one Abimelech who went to conquer a city, and a certain woman cast a millstone upon his head from the top of a tower. "His armor-bearer, and said unto him, 'Draw thy sword and slay me, that men say not of me, a woman slew him.'"

Still others, both men and women, seem to fear a reversal of natural laws if any encouragement is given to women who desire to engage in the work of the ministry. But were stipulations such as always guard this most sacred calling added to the privilege bestowed, would it not so elevate the standard as to remove all fear of rapidly increasing the number of applicants? And then, again, most women are far better satisfied with home and fireside comforts, with the affection of husband, children and friends, than they would be with the highest position which Church or State could possibly allow them. If a few seem impelled to go forth, under the influence of the Spirit, to spend their strength for the Church, they will forego enough, and suffer enough, even if the paths are made comparatively plain before them.

But we are aware that very few of the daughters of Zolophthead think of entering the ministry, and still "the five" remain standing, evidently expecting some share of the inheritance.

What shall it be?

This subject will be still further discussed in another paper.

OUR BOYS AND GIRLS.

DOES ANY ONE CARE FOR FATHER?

Does any one care about father?
Does any one think of the one
Upon whose tired, bent shoulders,
The cares of the family counsel,
The father who strives for your comfort,
And toils on from day unto day,
Although his steps ever grow slower,
And his dark locks are turning to gray.

Does any one think of the day bills
He's called upon daily to pay—
Miller bills, college bills, doctor bills,
There are some kind of bills every day!
Like a patient horse in a tread-mill,
He works on from morning till night;
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little acts of kindness,
Might banish his burden of care.
'Tis for you he is ever so anxious,
He will toil for you while he may live,
In return he only asks kindness,
And such pay is easy to give.
—Chicago Inter-Ocean.

IDOLS.

BY REV. JOHN A. CASS.

"Little children, keep yourselves from idols,"
—1 JOHN V, 21.

[Concluded.]

4. Some children make idols of their tempers. I know boys and girls who get angry at very little things. There seems to be something in them like powder, and it explodes when anything occurs to displease them. It is said that Cromwell had a soldier in his army named John Lilburne, who was so fond of quarreling that when he could find no one else to fight with, he would divide himself up into two parts, calling one John and the other Lilburne, and then John would swear at Lilburne and Lilburne would swear at John. That seems funny, but I suspect there are some of his children still living, under other names.

There was once a little girl whose parents were very kind to her and bought beautiful things for her to play with. When she was ten years old they bought for her a nice large doll and a little flat-iron, that she might smooth out the dresses when dolls should get them wrinkled. About this time there came to her home a little baby brother. At first the little girl was greatly pleased, but when she saw that baby must have a share of the love which for ten years had been lavished on her, she was very angry. One day mama put baby in the cradle and told the little girl to come and rock it till he was fast asleep. But she was busy playing, and refused to come. Her mother called her again, and the little girl was so angry that she sprang up and ran towards the cradle crying out, "Oh dear, I wish that baby was dead!" and threw the little flat-iron, which happened to be in her hand, straight at the cradle. She didn't mean to hurt baby, I suppose, but the iron struck his little temple—he gave one cry, and before mother could take him from the cradle he was dead. His sister's temper had caused his death. Don't you suppose that little girl wept when she saw what was done? Don't you suppose the memory of that awful deed threw a shadow over all her after life? I think it must have done so. Now that girl made an idol of her temper.

If any of you have idols of that kind, pray the Lord to break them in pieces, and keep you from them.

But last of all, now let us look at the text again—"Keep yourselves from idols." When God tells you to "keep yourselves," He shows that you have some power to do it. But there is only one way in which you can keep yourselves. Suppose a boy should try to keep himself warm while sleeping in a very cold place. He could not do it. Suppose you try to keep dry, while standing out in a rain-storm. You would fall if you tried. Suppose Daniel had tried to keep fat and healthy without eating any food. He would have died. Suppose a girl should try to play skillfully on a piano without first learning something about music. She would surely fail. It is just so in this matter of keeping yourselves from idols. You cannot do it unless you have the first make preparation for it, and to begin to love God with all your hearts. This is not idolatry. God is not an idol. The Bible tells us to worship Him and to pray to Him. When we give Him all our love, it is very little compared with His love for us. Give Him your hearts, try to keep all His commandments, and you will then have no difficulty in keeping yourselves from idols. But there is no other way in which you can do it.

THE BELL OF ST. JOHN'S.

In a huge and smoky foundry, close by the wharves, in the town of B—, a gang of workmen were getting ready to cast the largest bell of the St. John's Cathedral chime. Only an hour more and they would let the glaring, bubbling metal flow from the huge furnace into the mold which was buried deep in the black earth close by.

It was just at evening, and in the gathering twilight the lurid blue flames that burst from the top of the tall chimneys flashed unceasingly gleams upon the neighboring windows and house-tops.

The scene within the foundry was weird and almost awful. The swart forms of the workmen, partly lighted by the yellow glare, moved about like Tartarian shadows, and the sooty beams and ponderous chains crossing, half black, half golden, under the glowing roof, recalled the engines of the Cyclops under Mount Etna.

The town clock struck six. It was time for supper. All the men threw down their tools and ran to put on their outer clothing.

"Be back in half an hour sharp!" cried the forge-master. "We shall make the cast at a quarter to seven."

HUNGER AND THIRST.

How many of us, like Tantalus,
Seem placed in a garden fair,
Where cherry and peach, just out of our reach,
Swing out on the golden air.

Or, what is worse, with fiery thirst
Where silvery waters gleam,
Where never a sip for our fevered lip
From out the cooling stream.

With hungry minds our hard lot binds
Up down to hated toil,
With never a look at the world's great book
While we delve at a patch of soil.

With thirsty hearts we seek our parts
Where others bask and drink,
The waves recede in our great need
Just as we reach the brink.

Ah, so it seems in our yearning dreams
For what beyond us lies;
For what I do not wish to dwell,
While I do not wish to die.

We walk with fruitless angers,
Until at last, our fast,
We look to the Giver of Good,
And manna falls on our weeping calls,
And we gather sweetest food.

A Fountain we find for our thirsty mind,
And whoever will drink at its crystal brink
Will never thirst again.
—Selected.

Man was born to be rich, or inevitably grow rich by the use of his faculties, by the union of thought with nature. Property is an intellectual production. The game requires coolness, right reasoning, promptness and patience in the players. Cultivated labor drives out brute labor. —Emer-

"All right, sir!" cried the men in response.

In a moment more only one workman and the master were left in the foundry. The former was a fat man and watch the "blast." He had brought a double allowance of dinner, and he made a supper on what remained.

"Perhaps we can get the 'inventor' to stay with you, George," said the master, laughingly, as he prepared to go.

"Yes; where is he?" returned the man, in the same jesting tone.

"He's been around the works long enough to know anything goes wrong, hasn't he?"

"The 'inventor'? Come here! Ah, there he is!" And, in silent answer to the summons, a shock-headed fellow, with large gray eyes, and a pale, vacant face, appeared from behind a pile of castings.

He sat on his back a gray shirt, soaked with dust, and he wore a pair of huge pantaloons, held up by a single suspender.

"Well, Mopps," quoth the man George, "suppose you've got wit enough to help yell if anything's the matter?"

The young fellow looked stupidly around and nodded his head.

"Then sit here and look at the furnace, and don't take your eyes off."

The poor lad smiled and meekly did as he was ordered, just as an obedient dog would have lain down to watch his owner's coat.

A queer fellow was this "Mopps"; stupid enough in ordinary things to need a world of watching, but withal wonderfully keen to watch a furnace.

He knew all the workings of the foundry, by what seemed a sort of brute instinct, though really his strange sagacity in this was a remnant of an once bright mind.

Two years before he had been an intelligent, promising lad. He was the son of a designer connected with the foundry company, and had always been allowed free access to the shop, and to mingle with the men and watch their work.

But his nature was of a very large kind, and his mind was of a very high order. He knew all the workings of the foundry, by what seemed a sort of brute instinct, though really his strange sagacity in this was a remnant of an once bright mind.

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THE FARM AND GARDEN. LAYING OUT THE FARM. One great mistake farmers usually make is not giving sufficient thought to the laying out of the farm and distributing the crops and labor in the best possible manner. There are few kinds of business which require such careful forethought and study, as planning the year's crops on a farm in such a manner as to distribute the labor throughout the season as evenly as possible, and get the largest returns for the land under cultivation, and the money invested in labor.

When we consider the variety of crops which may be raised with profit on almost any farm, the great number of causes which influence their growth, the nature and condition of the soil, the prospects of the markets, the possibilities of double cropping, the relation of this year's crops to a rotation, and the distribution of labor, so as not to have more at any one time than it is possible to do, and yet to have enough at all times, the question becomes interesting and at the same time exceedingly complex. Yet all these things should be carefully considered, not only each by itself, but in relation to each other, and whoever overlooks one of them is likely to make serious blunders. He may sow his seed on soil not in proper condition, and so fail of a good crop, or he may raise a good crop and have no market, or he may be so crowded with work as not to be able to give it the proper attention at the critical time.

My manner of laying out a farm is this: In a book I write the name of each field, and the different crops for which the soil by its nature and present condition (with the fertilizers which I can put on it), is best adapted, also the time of sowing and harvesting with the amount of labor required, and the times of the year it will be needed. I then compute as nearly as I am able from past experience and the condition of the market, the probable proceeds of each crop per acre, deducting cost of seed and labor. This will show which of all the crops for which each field is adapted, will give the largest probable returns. Having gone through with each field in this way, I decide what crop or crops will give the largest net returns, I next put them all together, and see how the grain is distributed, and how much grain of each kind I am to sow or plant. If I find too much labor required at any one season, I turn back to the pages containing the fields with the conflicting crops, and select the best crop which will remedy the labor difficulty. Much can be gained in the way of economy in farm labor by using the best means and implements. Fall plowing of wet lands and surface draining when needed, greatly facilitate early work in the spring. New and improved tools are also a great advantage in doing work quickly and economically. Farmers often work year after year with old, worn-out tools, when the extra crops which could be raised with new, labor saving implements in one year, would pay for half a dozen such tools. The neglect of cultivating hoed crops, until the weeds get fairly rooted, not only injures the crop, but adds greatly to the labor of caring for it, and destroying the weeds.

Cultivation promotes earliness as well as growth, and partly supplies the place of manure; and in laying out the year's work, every farmer should be careful not to put in anything which will have to be neglected. Better till five acres well, than plant ten acres and leave the crops to fight it out with the weeds. Plan your work carefully, making due allowance for rain, weather and loss time, cultivate thoroughly, and manure well, and you will be sure to get the largest possible returns for your labor. -Rural New Yorker.

EGGS, PER POUND AND PER ANNUM. A correspondent of the Ohio Farmer gives the following table as the result of experiments with the different varieties of fowls: - Light Brahmas and Partridge Cochins - eggs, seven to the pound; lay 130 per annum. Dark Brahmas - eggs, eight to the pound; lay 120 per annum. Black, white and buff Cochins - eggs, eight to the pound; lay 115 per annum. Plymouth Rockers - eggs, eight to the pound; lay 150 per annum. Houdans - eggs, eight to the pound; lay 150 per annum. La Fleche - eggs, seven to the pound; lay 130 per annum. Creve Coeur - eggs, eight to the pound; lay 140 per annum. Black Spanish - eggs, seven to the pound; lay 140 per annum. Leghorns - eggs, eight to the pound; lay 160 per annum. Hamburgs - eggs, nine to the pound; lay 150 per annum. Polish - eggs, nine to the pound; lay 125 per annum. Dominiques - eggs, nine to the pound; lay 135 per annum. Games - eggs, nine to the pound; lay 130 per annum. Bantams - eggs, sixteen to the pound; lay 90 per annum.

It happens, almost every winter, that there are two or three months severely cold that the ordinary heating appliances will not keep the room warm enough to prevent house plants from freezing, at least at the window. At such times the plants should be placed in the middle of the room, covered with a sheet, or even with newspapers. Frozen plants will often recover if taken to a room where the temperature is just above freezing, and allowed to thaw very gradually. The change to a very warm room would be injurious.

HORRID PICTURE. - The following startling statistics are copied from the New York Medical Journal. Read, pause, and think: - For the last ten years the use of spirit-lights has: 1. Imposed upon the nation a direct expense of six hundred millions. 2. Has caused an indirect expense of seven hundred millions. 3. Has sent one hundred thousand children to the poor-house. 4. Has committed at least one hundred and fifty thousand people to prisons and workhouses. 5. Has determined at least one thousand suicides. 6. Has caused the loss by fire or by violence of at least ten millions worth of property. 7. Has made two hundred thousand widows and one million orphans.

ZION'S HERALD, JANUARY 31, 1878.

Obituaries.

Hon. AMOS A. DUNNELL, of East Boston, died Jan. 4, after having been a great sufferer for several years. He was born at Ipswich, Mass., Feb. 13, 1824. For several years he had been a member of the Meridian Street M. E. Church. He was widely known as a man of sterling integrity and unfeigned Christian character. His activities in the Church took prominent form in singing, being leader of the choir and Sunday-school for many years, until compelled to give it up on account of the partial paralysis affecting him. His last days were peaceful, and suffused with sunny hopes beyond. He said, when asked if he was trusting Christ fully, "I am doing the best I can." Some of the last words to his wife were, "It is all right."

He was for many years prominent in Boston political circles, representing East Boston in the Common Council in 1855-60; in the House of Representatives in 1858-60; and in the Senate in 1861. He was a member of the board of directors of public institutions for several years, and also treasurer of the Republican ward and city committees. He had for some years the position of weigher and gauger in the Custom House. His funeral was attended from the Meridian St. Church, Jan. 7, Rev. Dr. Boston officiating at the funeral services. Audience waited on the solemn services. The remains were deposited in Woodland Cemetery. He leaves a wife, a son, and five daughters.

FREEMAN A. RICKER was born in Portland, Me., Oct. 13, 1849, and died at Martins, N. Y., Dec. 31, 1877, aged 28 years. Brother R. was the only son of Brother and Sister J. S. Ricker, whose beautiful home for the past few years has been in Deering. This noble young man was richly endowed with those mental faculties and social qualities that promise a strong and successful manhood. Born to wealth and refinement, the good gifts of God were supplemented by an early and thorough scholastic training. At eighteen he was thoroughly fitted for college, and at once took a fine position in his class. But after two years of faithful working, and the promise of brilliant success, he was suddenly stricken with a fatal illness, and died before he had reached the age of thirty. His death was a great loss to his family and to the community.

Brother R. was a member of the M. E. Church in Deering, and was a faithful and devoted member. He was a man of great energy and ability, and was a great help to his family and to the community. His death was a great loss to his family and to the community. His death was a great loss to his family and to the community.

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A LIVE TEACHER. WRITES: "THE SONG HERALD is a Grand Book that has already ordered 212 copies."

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